

A HISTORY
of
THE CHURCH OF THE BRETHREN
in
SOUTHERN DISTRICT OF PENNSYLVANIA
by
THE HISTORICAL COMMITTEE

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Edited by

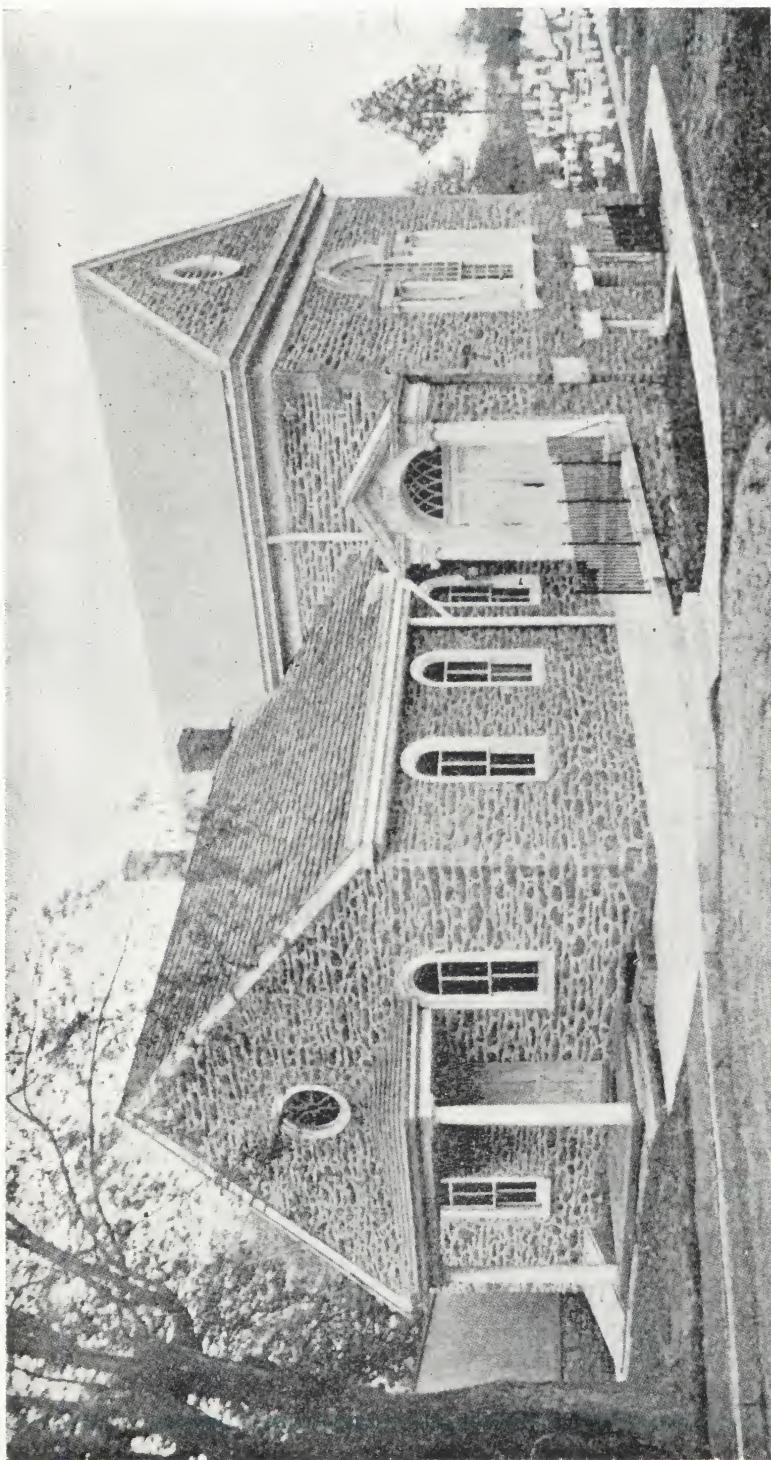
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Pastor of the Church of the Brethren
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The ownership of this history is vested in the Church of the Brethren of the Southern District of Pennsylvania through its Historical Committee, G. W. Harlacher, Chairman; Sudie M. Wingert, Secretary; A. S. Baugher, Treasurer; Mrs. Annie Sheets and M. E. Sollenberger.

GERMANTOWN MEETING HOUSE IN 1899
The original meeting house is in foreground.



HISTORICAL COMMITTEE
First row, left to right: Sudie M. Wingert, Secretary; Mrs. Annie Sheets; second row: G. W. Harlacher, A. S. Baugher,
M. E. Sollenberger.



*Dedicated
to
Our Forefathers
who
served so faithfully to preserve and promote
the
Teachings of Christ
as interpreted by
The Church of the Brethren
in
The District of Southern Pennsylvania*

FOREWORD

Christian Greetings to the Churches of the Southern District of Pennsylvania, Church of the Brethren:

You are to be commended for having taken the important step of putting a part of your history into a permanent record. I have watched with much interest for several years the progress of the work on that assignment. You are to be congratulated that you have in your midst folks interested and faithful from whom to form a Committee with a sense of historical values, and able to meet discouragements, and to keep on going, when the going was hard; and also, I congratulate you on having in your own ministry a man so well qualified by educational preparation and experience, in the person of Dr. J. Linwood Eisenberg, as your Editor of this splendid historical program. I am highly gratified with what you have accomplished in your District, and mine, and for your ancestors and mine, naturally and spiritually to the third and fourth generations. You will understand more fully the responsibility of your inheritance, and it will qualify you the better to serve your day and generation, and qualify them for their day to come.

The Lord bless you, and make you a blessing.

Sincerely and fraternally,

GEORGE NESS FALKENSTEIN.



ELDER GEORGE NESS FALKENSTEIN

INTRODUCTION

It is a difficult undertaking to write the history of an organization or an institution covering a period of more than two hundred years. The truth of this statement becomes increasingly clear when one reflects upon some of the major events in American history which have occurred during the past two centuries. A number of the congregations included in the area covered by Southern District of Pennsylvania were organized more than thirty years before the Declaration of Independence was signed. The first congregations were under the political jurisdiction of the King of England, George III. These churches continued and prospered through the years of the French and Indian Wars, the Revolutionary War, the War of 1812, the Civil War, and a World War. Probably nowhere was the impact of the slavery question felt more keenly than along the Mason and Dixon Line.



A. C. BAUGHER, M.S., PH.D.
President of
Elizabethtown College.

a continent, startling scientific discoveries, expanding commerce, rapid travel, and ease of communication have deeply affected the life of the Church of the Brethren in Southern Pennsylvania as it has every one throughout the country.

There is another factor which makes the writing of a history covering this early period in the life of our church difficult. It is the inadequacy of reliable records. However, such records as have been available, and the memory of those older, were drawn upon in writing the most authentic history.

Carlyle said, "history is the essence of innumerable biographies". In a large measure, this is true. Great movements invariably revolve about great personalities. Conse-

INTRODUCTION

quently, the history of the Southern District of Pennsylvania will devote considerable space to the biographies of individual leaders and their families. It must of course be understood that it is impossible to mention all whose names should be brought forward. Time and space make this impossible.

The committee appointed to write the history of the Southern District of Pennsylvania has indeed been fortunate in securing the services of Doctor J. Linwood Eisenberg as editor. His education, experience, and interest qualify him for this task. His many years in the educational work of the State as a dean, and a president of a State Teachers College for almost a quarter of a century, his wide experience in the ministry and his acquaintance with the genius of the people about whom he writes, enable him to not only assemble records, but to write clearly about a people to whom he himself belongs.

Those who read this history should remember that history is more than a record of past events. It is a witness of what has happened. The proverbial saying that "history repeats itself", is not even a half truth. The events of the human family are certainly more than a merry-go-round. They are more like a spiral upward. As you read this history we hope you will see the gradual unfolding of a human drama as it is taking place among the people of the Southern District of Pennsylvania. We trust that in it may seem the pattern of the Kingdom of God, slowly but surely unveiling itselv. This then becomes the sincere message of the book.

A. C. BAUGHER.

Elizabethtown, Pennsylvania

March 29, 1941

PREFACE

The Editor, reared in the Coventry Church and familiar from early childhood with the Germantown church through reports of my honored father, John Y. Eisenberg, given every four weeks after his Sunday visits to Germantown and my own periodic ministry at that historic spot, has found real pleasure in bringing together the historical data of Southern Pennsylvania. Without that early contact, and the acquaintance with Brother Abraham H. Casel of Harleysville, Pennsylvania, who knew thoroughly the History of the Early Church, the task would have seemed too great to undertake.

My acquaintance in youth with practically all of the leaders of the church in the troublesome days of the decade 1880 to 1890 gave me an understanding of many of the problems of the early days of the congregations of Southern Pennsylvania.

The above background combined with an interest in history caused me to accept the invitation of the Historical Committee to edit the History.

The credit for this volume in general belongs to the Historical Committee of Southern Pennsylvania consisting of Elder G. W. Harlacher, Chairman; Sister Sudie M. Wingert, Secretary; Elder A. S. Baugher, Treasurer; Sister Annie Sheets, and Brother M. E. Sollenberger. The work with this committee has been most pleasant.

The Committee began its work in 1934 by suggesting a general plan to each congregation and requesting the appointment of an individual or a committee to gather the data. This plan was followed. Most of the material was given into the hands of Sister Wingert who checked and coordinated it. The chapters on the congregations were therefore for the most part written by individuals or committees of the several



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Church of the Brethren, Editor.

churches. The chapters on special activities of the district were prepared in the same way by individuals or committees of people most directly interested in the special activity.

To all who have worked so faithfully, I wish to express my own appreciation and that of the committee.

Acknowledgment is made to the various histories of the church and other historical documents from which data has been used.

Most of the cuts have been made from pictures secured through the several congregations. It is regretted that the pictures of some of the older leaders are not available, mostly because they conscientiously objected to having the pictures taken.

Appreciation is due the Brethren Publishing House at Elgin for the cuts that they were able to lend for the period of the printing.

Every effort has been made to have this history a record of facts. Where possible, dates have been checked against documentary records. In some cases statements are based upon the memory of older interested people. The minute books of the several congregations have furnished much of the information. District and Annual Meeting minutes have been checked carefully. An effort has been made to have names spelled accurately.

The Editor has found it necessary to eliminate much of the material because of duplication. In some cases eliminations have been made because the material was not of an historical nature.

It is especially fine that the Forward has been written by Elder George N. Falkenstein and the Introduction by Dr. A. C. Baugher, both sons of Southern Pennsylvania.

Too much credit cannot be given to Sister Sudie Winger for her careful historical research which took her to the court records of the several counties, college and public libraries, church records of individual congregations, District and Annual Meeting records, as well as personal visitation and much correspondence. The man-



MISS SUDIE M. WINGER
Secretary of the Historical
Committee.

PREFACE

script has been read by her with special reference to historical data.

I wish too to express my appreciation to my very helpful wife, Emma Johnson Eisenberg, for her numerous suggestions. She has been especially helpful in correcting the English of the manuscript.

The editing of this material has been a labor of love and increasing interest.

I trust you will be patient with shortcomings and any inaccuracies which may appear.

With the prayerful desire that the present generation may be inspired to more faithful service in the work of the Master this volume is submitted for your consideration.

J. LINWOOD EISENBERG,
Editor.

July 28, 1941

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CHAPTER I

ORIGIN OF THE CHURCH

In 1708 at Schwarzenau, in the Province of Wittgenstein in Hesse-Cassel eight pious souls were baptized in the river Eder in the name of the Father, and of the Son, and of the Holy Ghost. Alexander Mack was led by one of the number into the river and immersed three times. Then Alexander Mack baptized the other seven in the same manner.

A new congregation called the German Baptist Church was organized with Alexander Mack as the leader.

From the beginning the Schwarzenau congregation flourished. Bitter persecution followed. In 1720, the congregation under Alexander Mack fled for protection to Westervain in West Friesland.

Peter Becker, a man of great fervency in prayer and a leader of singing organized the first emigration of members to America. They landed at Germantown in 1719.

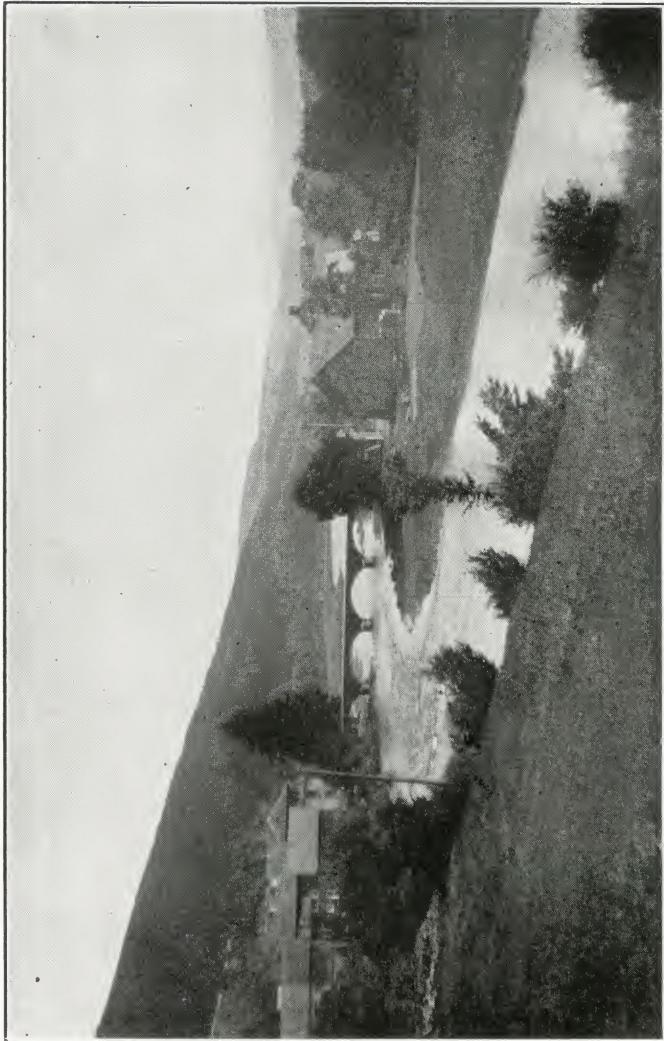
On Christmas Day 1723, a group met at Peter Becker's house in Germantown, to plan for the first immersion in America. Present at this meeting were the members near Germantown and six persons, led by Martin Urner, from the Schuylkill country (now Coventry).

Peter Becker was chosen to act as Elder. Six candidates for membership were baptized in the Wissahickon by trine immersion. In the evening the first Love Feast was held in the house of John Gomorry. Now the congregation was organized. The next year October 1724, they decided to make a general visitation to the Brethren in the whole country. Brother John Jacob Price of Indian Creek was visited. On November 8, 1724, they held a Love Feast at Coventry in the home of Martin Urner. Two were baptized. Previous to this Love Feast, on November 7, 1724, the Coventry Congregation was formally organized.

At Coventry the Brethren decided to continue the journey to the Conestoga country. As a result of this visit five were baptized in the Apostolic manner in Piqua Creek.

On the 12th day of November, 1724, the Conestoga Congregation, the third in America, was organized. This was spoken of as the Ephrata Church as it was near the present town of Ephrata.

Before the Revolutionary War the Brethren tended to move southward along the Piedmont Plateau. Inspired by the missionary spirit and desire for good farm land they came into Southern Pennsylvania, Maryland, and Virginia.



SCHWARZENAU

In 1738 in Hanover township, York County, Elder Daniel Leatherman organized the Little Conewago Congregation.

In 1741, the Big Conewago Congregation was organized. The first minister was George Adam Martin who came from Coventry by way of the Conestoga Church.

In 1752, John Price from the Indian Creek district moved into the Antietam area. About the same time Elder Abram Stouffer who was ordained by Peter Becker came into the same area. This was the year in which the congregation was organized.

It was in 1758, that Elder Jacob Tanner organized the Codorus Congregation.

In a period of 20 years, 1738 to 1758, four congregations in Southern Pennsylvania were organized mostly by Brethren from Germantown, Coventry, or Conestoga Country.

From 1790 to 1823 three other congregations, Lost Creek, Marsh Creek, and Cumberland were organized. From these seven original congregations the present thirty congregations have developed.

DISTRICT OF SOUTHERN PENNSYLVANIA Showing the Seven Original Congregations and the Congregations Developed from Them:

1738—Little Conewago (Now Upper Codorus)

1906—Pleasant Hill

1912—Hanover

1741—*Big Conewago

1849—Upper Conewago

1849—Lower Conewago

1752—Antietam

1800—Manor, Md.

1810—Welsh Run, Md.

1850—Back Creek

1910—Chambersburg

1930—Greencastle

1836—Ridge

1910—Chambersburg

1924—Shippensburg

1866—Falling Spring

1910—Chambersburg

1930—Greencastle

1922—Waynesboro

1934—Welty

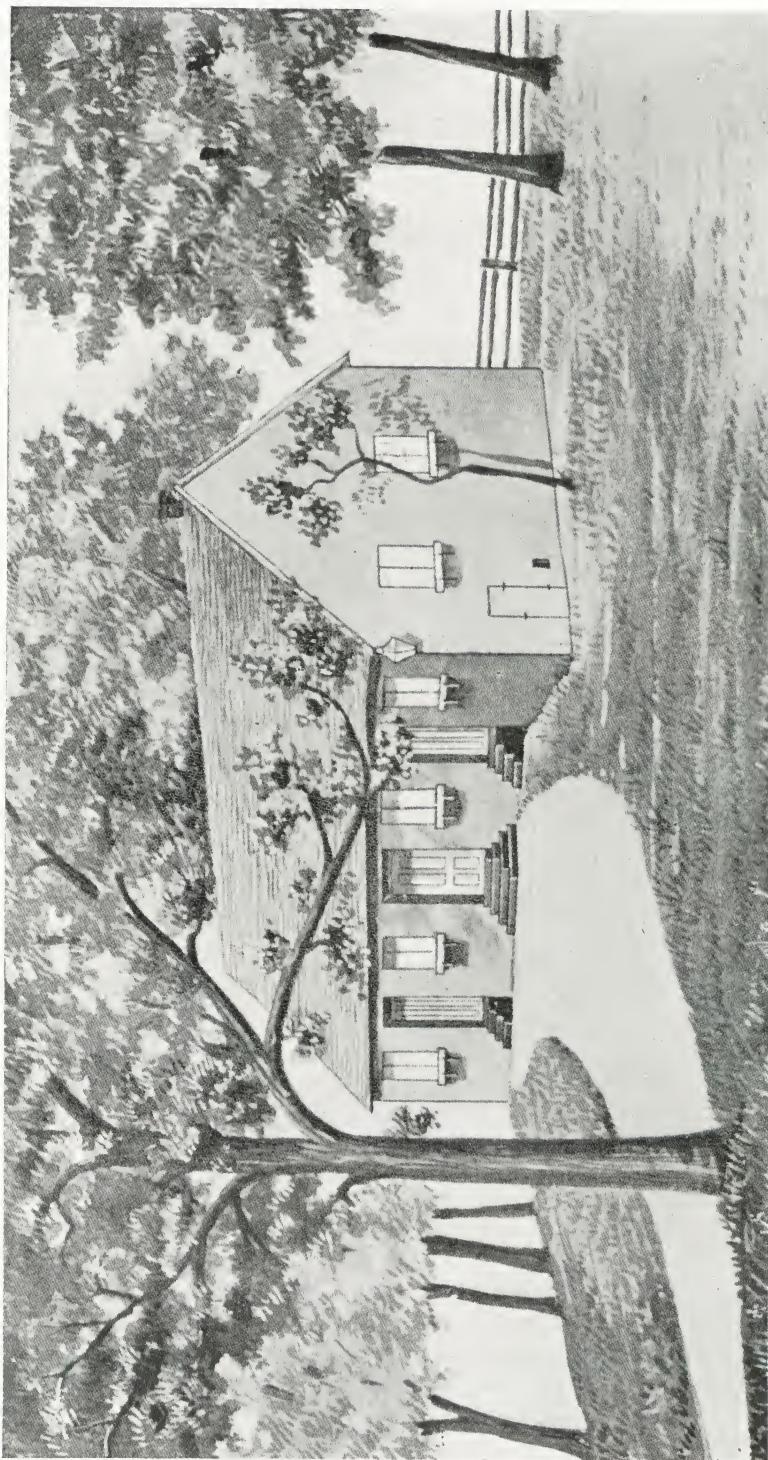
1758—Codorus

1895—York, First Church

1939—York, Madison Avenue

1908—New Fairview

COVENTRY CHURCH : SECOND BUILDING, ERECTED IN 1817



1790—Lost Creek

1826—Buffalo

1878 or 1880—Sugar Valley

1805—Marsh Creek

1821 or 1823—*Cumberland

1836—Upper Cumberland (name changed to Huntsdale in 1925)

1914—Carlisle

1925—Newville

1836—Lower Cumberland

1843—Perry

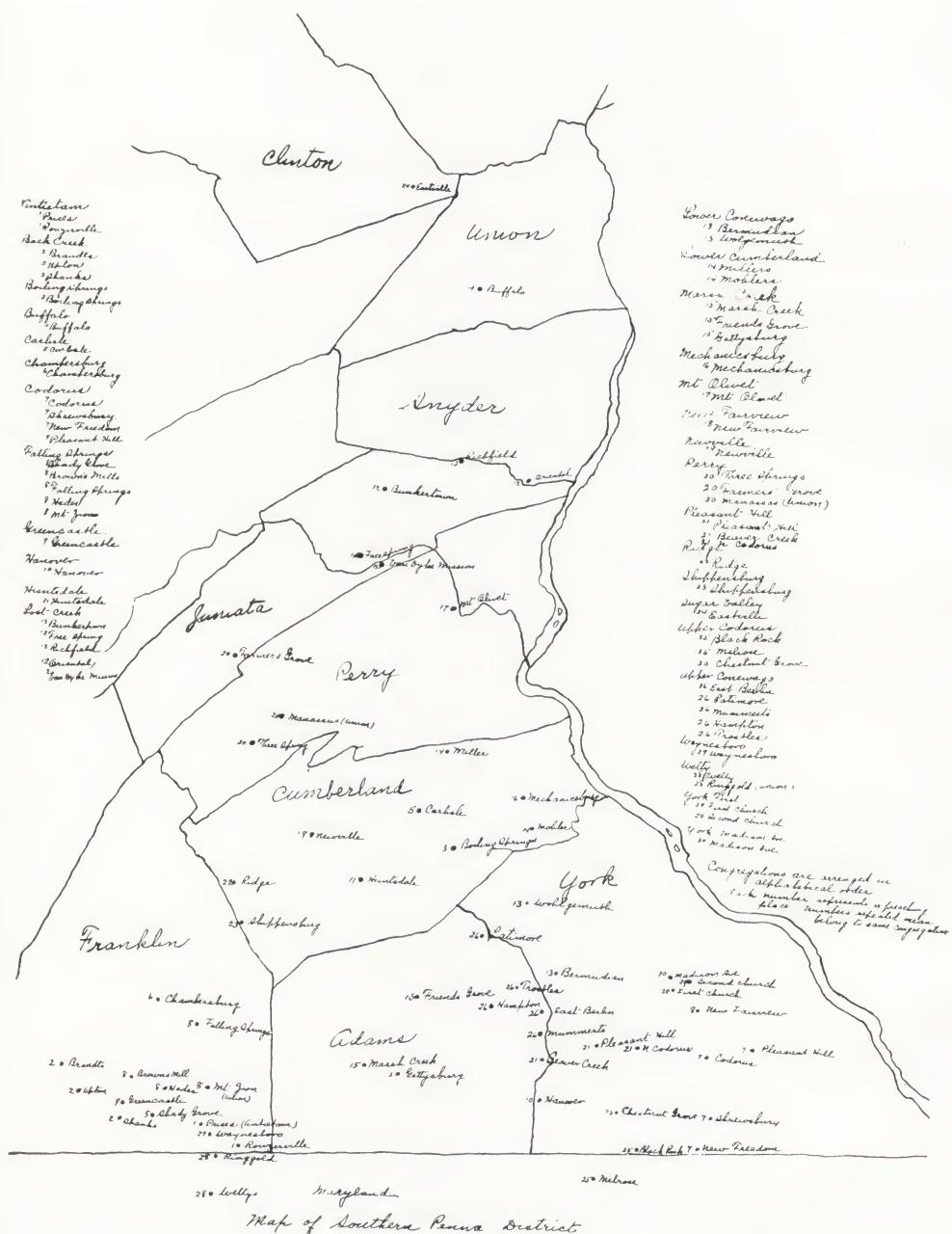
1914—Carlisle

1916—Mt. Olivet

1926—Mechanicsburg

1934—Boiling Springs

*Divided and original congregation ceased to exist.



Map of Southern Penna District

CHAPTER II

CONGREGATIONS OF SOUTHERN PENNSYLVANIA

ANTIETAM CONGREGATION

Antietam Congregation, according to the best information obtainable, existed as a mission of the churches of Eastern Pennsylvania and of York County some years before its organization in 1752. It was then known as the Conococheague District. In 1752, John Price moved to Antietam District from near Philadelphia. About this same time Bishop Abraham Stouffer of Conewago or Germantown, who had been ordained by Peter Becker, moved into this community and effected a church organization. It is said that Geo. Adam Martin assisted in this work for awhile. In a few years because of William Stover was chosen to the ministry and ordained ill health Abraham Stouffer returned to Conewago.

In 1754, William Stover and his family came here from Germantown, having a short time before come from Switzerland. He took up land about two miles west of the Prices. They soon became connected with the Church of the Brethren. Bishop of the Congregation.

In 1772, Nicholas Martin wrote to Alexander Mack referring to the great revival held in the Antietam District by Brother Martin Urner of the Coventry Congregation, increasing the number of disciples many fold. (See Brumbaugh's History of the Brethren.) It is probably after this revival that the Antietam and the Conococheague churches began to function as separate congregations.

"For the first fifty years the brethren suffered many privations on account of the French war in 1755, the Revolution 20 years later, and subsequent Indian wars together with many inconveniences incident to a newly settled country, as our part of the state was at that time. The dread of the Indian's tomahawk and scalping knife, was everywhere felt. In the morning before going to the fields to work, the farmer and his sons often bid good-bye to the balance of the family, fearing they might not return, or if permitted to do so, would find their loved ones murdered by the Indians." (From Brethren Almanac 1879.)

Under the guiding hand of their first resident Elder, Wm. Stover, the congregation worshipped in houses. Brother Jacob Miller was elected to the ministry, and in 1765 moved to Virginia. The congregation prospered until in 1880, when just before the unfortunate division, there were 400 members



HOME OF "BISHOP" WILLIAM STOVER, ANTETAM CONGREGATION
Services were held in upper rooms of the larger building. The wall around garden was built as protection from the Indians.

on the list. In 1922 just before Waynesboro was organized into a separate congregation, there were 900 members. Before the Welty church was organized in 1933 there were 450 members; after this organization there were 273 members.

As was customary with other congregations, the Elder was elected for life. The seniority in the ministry was very much in evidence, even to the seating behind the table. The next oldest in the ministry always sat next to the Elder and was considered in authority according to his place in the pulpit. The deacons likewise recognized seniority. The oldest in office was seated directly across the table in front of the Elder with the next oldest beside him, and so on to the youngest. This order continued for nearly 100 years.

The Church was democratic in form but when the Elder, after consultation with the other ministers and deacons, made any declaration, it was usually accepted by the Congregation. The members of the Antietam Congregation, being of German descent, all spoke German in the early days. The sermons were all delivered in German until about 1830 after which time both German and English were used. After 1875, all English was used in the pulpit. In making the yearly visit by the deacons confirming the members in the Faith, the language most agreeable to the members was used. In 1900 very few members could even converse in German.

In 1881 about 100 members withdrew and formed what is known as the Old Order German Baptist Church. A record of events was preserved from this date. All definite records prior to the summer of 1880 have been lost to the Church. At that time Brother D. P. Saylor, of Monocacy Congregation was chosen Presiding Elder and retained this position until 1882 when Brother J. F. Oller was ordained.

In 1885 the Antietam Congregation entertained the District Meeting of Middle Pennsylvania. Twenty-two congregations were represented. In 1891 the Antietam Congregation asked the District Meeting of Middle Pennsylvania to grant the Southern part of the District to be formed into a separate district. This was not granted. The Antietam Congregation had District Meetings again in 1898, 1910, 1912, and 1929, either at Prices or Waynesboro.

There were four Annual Meetings held in the Antietam Congregation as follows: 1810—In the Antietam Meeting House; 1829—On a farm owned by Brother George Royer about one mile west of Antietam or Prices Church; 1847—On the farm of Brother Isaac Deardorff, two miles west of Antietam or Prices; and 1866—On the farm of Brother Jacob Price, one-half mile east of Prices Church. These pioneers were willing to open their homes in a hospitable manner in accord with the teachings of the New Testament. They not only “entertained strangers” but opened their homes to the community where all who would could meet and worship God and study His Word together. During the first 47 years of the existence of Antietam Congregation, all of the public worship and funeral services were held in the homes of the people.

Many of the homes were built to meet the needs. Often the partitions of adjoining rooms were made so that they could be moved. Benches were used for seats. These could easily be stored away when not in use. At very large meetings the services were held in the barn to accommodate more people who sat on the benches without backs, on the hay, or any other available space. Services were held in the open when occasion demanded.

The Charter

Some persons in the Antietam Congregation, were concerned about doing things in a legal way. In 1896 they proposed to the church that Weltys Church and Graveyard be incorporated according to the laws of Maryland. This was brought up in the Church Council a number of times, until, on April 10, 1900, the Articles of Incorporation presented by a committee for that purpose, were accepted. The committee was told to proceed and have the church property incorporated. This called for a yearly election, instead of appointments, of the Board of Trustees.

On September 21, 1907, it was decided to incorporate both the church property, and the cemetery at Prices in separate corporations. The trustees of both Waynesboro and Prices were to look after the incorporation of the church, framing the articles of incorporation, and make the petition to the court. This was done and the Charter duly granted.

The Charter called for six trustees to be elected, no capital stock, to be perpetual, and business not to exceed \$5,000.00 a year, except gifts and bequests. The petition was signed by D. M. Baker.

On December 7, 1752, John Price, recently of Philadelphia County, had purchased land in Antrim township from John Leatherman, George Grubb and Richard Ocain. In the surveyors description of the 430 $\frac{1}{2}$ acres "with 13 corners of irregular angles, he specified as land marks black oak, pine tree, marked white oak, and hickory grub and post. The buildings were by the spring near the center of the tract of land."

On October 31, 1765, he procured a patent from Thomas Penn and Richard Penn, as is recorded in Deed Book A. A., volume 7, page 80. Through this flowed the west branch of Little Antietam Creek.

On August 8, 1786, he purchased 284 $\frac{1}{2}$ acres and allowances, from William Irwin a part of the tract called "Dryberry" and by deed of May 6, 1780, William Peterson granted him another tract of land, for, and in consideration of £8,075. This is in what is now known as Quincy Township. See Price Family History, by Wanger.

At a place convenient to a little spring on a gentle grade, sloping towards the sunrise, the Brethren wanted to build a meeting house, and have a permanent place in which to worship God as they saw wise, near by a place which was consecrated for the burying of their dead. Accordingly, they secured from Brother John Price, for 10£, one acre of land for a church property. The transfer of this land with the appurtenances was made to Christian Royer and Andrew Friedley as trustees for the First Day German Baptist Congregation in Antietam.

From the date of the deed, March 31, 1797, it would seem that the church was not built until 1797. When we consider the patent for the land was not given until 15 years after it was settled upon, and then changed hands once or twice, it is not hard to believe the tradition true that Brother Price gave the land, and all "having a mind to work" built the house in 1795 as the corner stone designates. Then to make it a permanent possession of the congregation, they purchased the ground for the amount specified and secured a deed. Something like this was done in later years, by some of his descendants, in selling ground for the cemetery. If this is true, then the tradition, the statement on the corner stone, and the deed all agree.



PRICES CHURCH—ANTETAM CONGREGATION
First Church of the Brethren built west of the Susquehanna River. Built 1795; enlarged in 1826 and 1830.

This church was built of stone with a door at the side and a preachers stand or table at the opposite side. The roof was made with home-made split shingles. In 1826 an addition was built to this church. No information is available as to the dimensions of this building. It was in this building that the Yearly Meeting and Love Feast was held in 1810. In 1830 another addition was built to the church.

(In January, 1890, it was decided to build a new church of brick. This building was started and finished inside of five months and dedicated on June 14. It was located on nearly the same spot as the old one.)

The southwest end of the building was divided from the main room by folding doors or removable partition. In the summer time, for Love Feasts and special occasions the partitions were removed, throwing the whole into one large auditorium. On the northeast end was built a kitchen with a large fire-place where the kettles for cooking the meat for Love Feasts and special occasions hung.

A part of the northeast end was divided into a store room for dishes and other utensils not often used. The kitchen was used for a vestibule or cloak room for the sisters.

The church was heated by a large ten plate stove located near the center of the main room. Wood was used for fuel. About 1870 a large egg shaped heating stove for coal burning was installed.

On the northwest side a long table stood back of which sat the ministers with the Elder at the head next to the sisters' side of the church. The wives of the preachers and deacons sat on the front rows on the sisters' side of the house. None of the seats had back rests except those for the ministers.

For lights, tallow candles were used. There were one or more on each of the four walls and one on the preachers table. The preacher would often hold the candle near his book for better light. About 1855, coal oil lights were used instead of "tallow dips". These were thought by some to be an innovation. They were soon recognized as a necessity. One of these lamps hung in the basement of the brick church for 48 years until electricity was installed in 1938.

Church Houses

In 1872 there were five houses for worship in the Antietam Congregation: Prices, Snowbergers, Amsterdam, Welty and Waynesboro. (For description of the latter two see Welty and Waynesboro Congregations.)

The Brick Church

After church at Antietam on December 22, 1889, it was decided to hold a special council in the Waynesboro church on

January 1st, 1890, to consider building a new church house at Antietam, as many believed it was much needed. Several tentative subscription lists had been started, and kept in circulation. At this council, as only \$1,751.00 had been subscribed, few people being present, it was deferred to the regular Quarterly council at Antietam on January 16. At this regular council, not enough money was subscribed, and a soliciting committee was appointed to canvass the whole district, and report at a special council in Waynesboro on January 27, 1890. This committee was Daniel M. Baker, Christian Newcomer, Benj. E. Price, Jacob Snider, Isaiah F. Hollenberger, Josiah Burger, and Michael Kriner.

At the council meeting of January 27, 1890, it was decided by unanimous vote that the old building should be torn down and a new one built. The following building committee was appointed: Benj. E. Price, secretary-treasurer; Samuel Kauffman, Michael Kriner, Michael Jacobs, and Samuel McPherren.

A paper containing nine paragraphs, defining the work of adopting plans and specifications, passing on work done, letting contracts, receiving subscriptions, issuing receipts, etc., was adopted by the council. The spirit of building ran high.

On February 1, the building committee and others met on the ground, and decided that the new church should be placed a little southeast of the exact spot of the old one, and the work of dismantling the 95 year old house began.

On February 12, 1890, Brother W. J. Swigart, of Huntingdon, Pa., began a series of meetings in the Waynesboro church. All were so well pleased with him, that it was decided to have him preach the dedicatory sermon in the Spring.

On Saturday morning, June 14, 1890, the day set for the Love Feast and the dedication of the new church, a large crowd assembled for services; William J. Swigart, of Huntingdon, preached the sermon, and declared the act of dedication. At the noon recess, two persons were received into the church by baptism. On the next morning, Brother Tobias F. Imler was advanced to the second degree of the ministry. At the close of the morning services, two more persons were baptized. This was reported to have been the largest crowd of people ever assembled in Prices church.

The new church—50 by 70 feet—was built of brick, using the stones of the old church for foundation. The cost was \$2,886.37 in cash and \$532.70 in donations of material, and labor. The church has a large auditorium, with two doors on the northwest side, and the preacher's table on the southeast side, just the reverse of the old stone church. At the northeast end of the auditorium is an ante room, a hall, and stair-way. The main room was equipped with seats with backs which could be lifted and placed on the arm rests, making tables, or reversed facing the opposite way, for con-



PRICES CHURCH—BUILT IN 1890

venience at the Love Feasts. Two long permanent tables were used for the preachers, behind which the preachers assembled at the opening of the services and sat in order of seniority with deacons on the opposite side as in the old church.

The attic was divided into two rooms for sleeping apartments, furnished with beds and "chaff ticks" and some clothing. These were usually filled at Love Feast times. Some people sat up all night and talked, others slept on the benches when not disturbed by talking. Mrs. John Burger said she slept on a bench and placed her shoes under her head for a pillow. As the days of automobiles approached, fewer stayed overnight and the attic was not used.

There is a basement under the entire house arranged with a kitchen in one end and the larger part for a dining room for special occasions at Love Feast. on Saturday noon, Sunday morning and Sunday noon. Meals are given free to all who wanted to partake.

On April 28, 1917, the Sister's Aid Society of Waynesboro reported that they had the basement floor cemented at a cost of \$165.00. In December, 1890, two large egg shaped heating stoves were put up, and remained in use until 1937 when stoves of the "Heatrola" type were installed. The large "Ten Plate" stove that was formerly used in the parlor of Brother Michael Jacobs was placed in the ante room and is still in use.

In July 1891, rope matting was placed in the aisles, and across the front of the church. This has now been replaced

by a rubber floor covering. The entire floor was all on one level, indicating the equality of all. In April, 1917, it was decided to place a six inch platform to elevate the preachers for the convenience of both the speakers and the hearers.

In September, 1923, William Shoemaker presented to the church a walnut pulpit desk, in memory of the late Elder J. B. Ruthrauff, with whom he associated for many years in the pattern shop of the Geiser Manufacturing Company.

When this church was built, it was lighted by four large round wick oil lamps suspended from the ceiling. These functioned well in their time. In 1916 they were replaced by carbide lamps. Since the summer of 1938 electricity is used.

When the church was built in the horse and buggy days, thought was also given for the comfort of the horses, and in dismantling the church, they carried the roof and framing to a suitable place just north of the church site, and made a shed large enough for the horses and buggies, feed troughs and grain bin.

This shed continued in use not only for horses, but was much used by wandering vagrants, "knights of the road" or tramps, as a place to congregate. In 1939 it was sold and taken to frame a barn near Shady Grove, by Mr. Frank Welty. One Sunday morning about 1915, the minister came through a steady rain to church and found only four persons there for worship, but a larger number of tramps in the shed; after they refused an invitation to come to the church services, the minister went to the shed, gave the wanderers a talk, and had prayer with them. He then returned to the church and continued the worship in the usual way.

The spring mentioned in the original deed continues to flow, although a very light stream, and wastes its freshness on the nearby meadow.

Business and Church Meetings

There have been no records found of any business or council meetings of the Antietam Congregation prior to 1880. There is a record that shows that Josiah Fahrney was church secretary in 1878 and that he was succeeded in 1881 by his brother, Daniel.

We know, as was the custom with other congregations, that the Elder automatically became the presiding officer by virtue of his seniority when the place was vacated by death or removal of former Elder.

Most of the business of the congregation was done at the close of the regular meetings when the congregation was dismissed and the members asked to remain.

When more important business was transacted a special day was appointed and later regular council meeting days were set. At these meetings the preachers and deacons

usually met an hour or two before the appointed time to arrange the business for the council. Between 1890 and 1900 the need was recognized for more time for the preparation and systematic arrangement of the business for council. An evening was set about a week before council when the "official board" would meet to arrange for the coming council. These were known as "official meetings". The councils met at 10 A.M., recessed at noon, and continued until business was finished. When problems could not be settled in the local councils they were referred to the "Yearly Meetings" of the entire Brotherhood.

The Antietam Congregation seemed to be able to adjust her difficulties and local business to the satisfaction of all, until in 1866 when the first committee was sent from the Annual Meeting. No report of the committee can be found, but the personnel of this committee was: H. D. Davy, John P. Ebersole, John Wise, John M. Holsinger, and John G. Glock. Since then, there have been committees from the Annual Meeting at various times. Because of their prominence, the Elders of the Antietam Congregation were often among those who formed the committees at the Yearly Meeting to adjust matters sent from the churches.

It will be interesting to note here that there were two definite customs of the church which caused much business at times: That of the doctrine of avoidance, and the manner of receiving again into fellowship, those that were once dismembered. Avoidance was practiced among nearly all the churches in 1850. Avoidance was the attitude of the church towards one who had lost fellowship because of having committed some sins mentioned in the Bible. In the 1849 Annual Meeting, the minutes show the following: "So they adhered simply to the word, had no intercourse, no dealings of any kind, with such persons and did not eat with them at the same table or out of the same dish, at any common meal, while they were in this state of avoidance. Only acts of charity toward them" The companion in marriage was not permitted the communion while the companion was under the ban. This was in accord with Gal. 5:19-21, and I Cor. 5:1-13. The Annual Meeting of 1892, declared that we hold the doctrine of avoidance as heretofore.

In restoring members into church fellowship, after confession was made and forgiveness asked, it was the duty of the penitent member to go to each person, in his seat, to receive acknowledgment of forgiveness, and restoration, by the right hand of fellowship. This custom was never repealed by council, but fell into disuse and became obsolete as time passed. This was practiced in Antietam as late as 1880, in major cases.

According to the best information obtainable, up to this date (1940), the following list gives the names of the resident bishops, and the time they served the church in that office.

This does not include "Adjoining Elders", having temporary charge of the congregation:

Abraham Stouffer	1752-(?)
William Stover	-1800
Daniel Stover	1800-1822
Jacob Holsinger	1825-1848
Jacob Fahrney	1841-1848
William Bayer	1848-1863
Joseph F. Rohrer	1867-1873
Jacob Price	1867-1880
Jacob F. Oller	1882-1897
Jacob Snider	1897-1900
Daniel M. Baker	1900-1902
John B. Ruthruff	1902-1910
C. Rush Oellig	1910-1919
H. M. Stover	1919-1932
M. C. Valentine	1932-

After the Annual Meeting said the Elders should be elected at least once in three years, it was decided in 1918 to elect an Elder for one year.

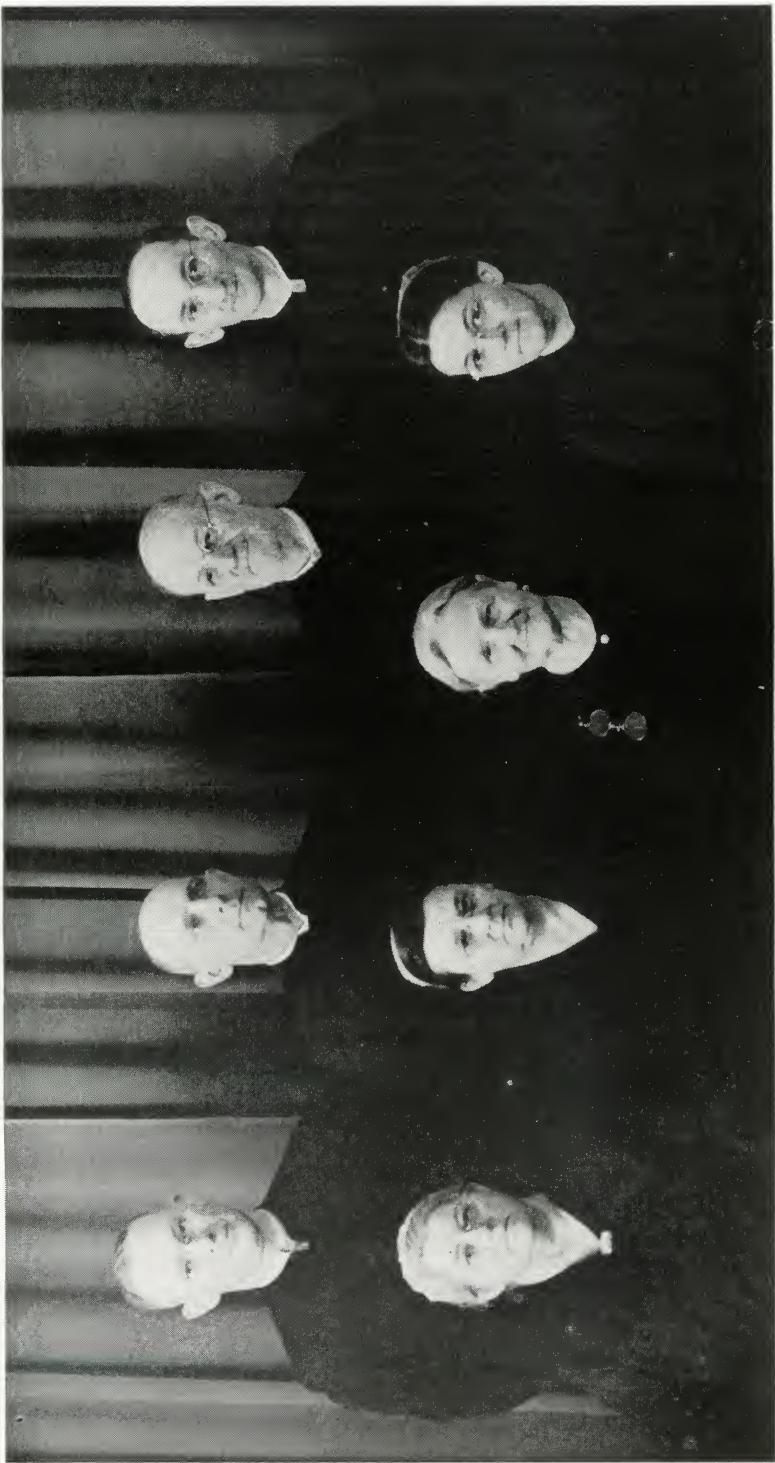
The Church decided to close the church house against dissenters except for funeral occasions according to the laws of our country. At least two or three times the privilege of using church house was sought but each time our church decided to stand by her former decisions.

Both the regular church services and the church council meetings have undergone a wonderful change in the last century. A more systematic manner of doing church business was used: not so much trying to accomplish the most good with the least energy expended; not so many compulsory methods as more pleasing persuasive plans; not so much for putting people out of the church as trying to get the church members more active in the progress of the work of the church.

After the new church was built and when they realized that in times past, some of our councils were not as well regulated as should be, there was passed in July 31, 1890, the following: "Resolved, that we the Brethren and Sisters, assembled in council, adopt the following rules for the government of our council meetings from henceforth:

- "1. That no person shall be allowed to speak without first rising to his or her feet, except officials of the church or others in arranging matter to be brought before the meeting.
- "2. That no persons shall be allowed the privilege of gathering together in groups of two or more on any subject, but if they have anything to say on the subject under consideration, to say it to the church so that all can have the benefit of their deliberations, except in arranging matter to be brought before the church.

MINISTERS AND WIVES OF ANTIETAM CONGREGATION
Left to right: Minister and Mrs. W. A. West, Elder and Mrs. M. C. Valentine, Elder and Mrs. H. M. Stover, Minister and
Mrs. W. M. Rice.



- “3. If two or more persons should rise to speak at one time, and contend for the right to the floor, the Moderator or Elder, should decide who should speak first.
- “4. No person shall withdraw from the meeting while it is in session, for the purpose of going away, without the consent of the Elder or Moderator.
- “5. It shall be the duty of the Elder or Moderator to endeavor to have the foregoing rules faithfully carried out.”

In 1904, at a council in Prices, a Brother at council could only be called to order by the congregation singing “Jesus Lover of My Soul”. In 1920-1930 when any difficult matter arose for discussion and could not be easily settled, it was either put to vote or deferred, and at the next meeting, settled more quietly.

The business end of the church seemed to grow more toward advancing the Kingdom of God, than advancing one's self.

In 1922, a committee was appointed to revise the by-laws of the Antietam Congregation. In 1933, a code of by-laws was accepted by the church in council assembled. In church services as late as 1888, it was the common custom to open the services by singing a hymn, and when the congregation became somewhat settled, to have a hymn formally announced, a Scripture read, and prayer offered by the one designated by the Elder in charge, or if he was not present, by the minister oldest in office. After prayer and another hymn the Elder would either “Take up the subject and preach the main sermon or ask whom he would to preach”.

Whoever agreed to preach would ask a deacon to read a designated chapter, which he either read or asked the next deacon in line to read. The minister then preached, after which some other preacher bore testimony or preached a second sermon, announced a hymn, and led in prayer. The Elder in charge announced another hymn, made the announcements, and declared the meeting dismissed. At Prices about the year 1899, one of the younger ministers said, “If you will allow me, I will read a portion of Scripture.” He proceeded to read and announced his text, and preached. After that other preachers began to preach after reading their own chosen and studied Scriptures.

In the Spring of 1875 at the Love Feast in Prices Church, there were many people gathered for the occasion. Many visiting ministers came to enjoy the services. Among these ministers who came was Brother S. Z. Sharp from Kishacoquillas Seminary, a young minister of more than ordinary ability, but very humble and agreeable.

At the Sunday morning service the large stone church was filled with people, and the preacher's seat back of the table was well filled. The oldest men sat next the Elder or Bishop. When the meeting was formally opened, Bishop Price spoke to the minister next to him, saying, "Now Brethren, take up the subject", and as courtesy prevailed, the Brother extended the privilege to the next minister and so on until it came to the last man, Brother Sharp, who was the youngest minister present and a stranger and having no one else to extend the privilege, looked up to the Elder for his consent. Bishop Price was somewhat annoyed at the situation. Hoping to relieve matters in a gentle way, he said in Pennsylvania Dutch, "Canst du Deutsche sprechen," and Brother Sharp replied, "O Yaw," and Brother Price then could only say, "All recht," and the young minister arose and preached in clear German the finest German sermon that had been delivered from that pulpit for many years. This brought many favorable comments from the people who talked German. According to the best information obtainable, this was the last sermon delivered in German at Prices church.

In the Antietam Congregation singing was always used as a part of the worship, agreeing with the Scriptures, Ephesians 5:19 and Colossians 3:16. In the early life of the congregation, there were not many printed hymn books and fewer yet with music. Not a few of the members were unable to read fluently even if they had hymn books. Our Brethren made the best of the situation and not only read the hymn, but read again two lines which were sung from memory, and then two lines more which were sung, and so on through the hymn. This was called "lining the hymn". The lining of hymns and the reading of the entire hymns continued to be practiced to some extent until the council of April 17, 1886, when it was granted that the minister might use his discretion as to reading the hymn before it was sung, but he should always "line it".

The reading of the hymns was interferred with by another condition prevalent at the time. When they had evening services, the only light they had in the early part of the 19th Century was the "torch" of pine shavings, and the "tallow dip". In the middle of the century, the kerosene lamp made its appearance.

The tall pulpit lamp was used in the church in Waynesboro until gas was installed when it was taken to Weltys and used until the new church was built.

In the hymn books the meter of the poem was marked, S. M., short meter; C. M., common meter; L. M., long meter; so the person "giving rise to the tune" might be reasonably sure of the tune he sang. In the early 1870's Brother Jacob Stover, father of W. B. and H. M. Stover, usually led the singing, because he had been a singing school teacher in his

early years. One day he was asked how he could always fit the right tune to the hymn the preacher announced, and he said: "That's easy, while the preacher is reading the hymn, I count the words in the lines and fit it to a tune the people know." The person leading the song just started it according to judgment as to pitch; sometimes too high and sometimes too low, but mostly about the right pitch. About 1890 a pitch fork was used, then a pitch pipe. All voice music used today in church services in the Antietam Congregation is without the aid of organ, piano, or orchestra. This is agreeable to the large part of the congregation.

In 1880-1890, when more people could read music, there was published by the Brethren a hymn book containing the music, or as they called it, "set to music". This "Brethren hymnal", was purchased by the people who had hymn books.

There was some prejudice against the hymnals by those who did not read music, and in buying books for the new church at Prices the following minute was passed at close of church services of June 22, 1890: "It was decided that if we get books to distribute in the congregation at Antietam Meeting House for the use of spectators to engage in the singing service, that we get our common hymn book, and not the hymnal."

Since Brother John Harbaugh had solicited and secured enough money to buy the hymnals, it was decided to repeal the former minute and purchase three dozen hymnals on April 16, 1891. At a later council in 1892 it was decided to get hymnals for use in the new church in Ringgold.

In 1893, Brother Chalice Baker was permitted to hold a singing school in Waynesboro, provided it would not cost the church anything. Later C. M. Glick held a singing school in the church and on January 28, 1899, provision was granted H. M. Stover to hold a singing school provided he made arrangements with the janitor.

Since so many of our people were learning to use the music in singing, the church bought hymnals for general use in the meeting houses. The use for the hymn books ceased entirely.

For 25 years or more before it came into open council in 1888 there was much controversy whether or not the single or double mode of feet washing should be used at our Love Feast. Some argued "our old Brethren always used the double mode therefore we ought not to bring in any innovations". Others said, "According to reading of the Scripture the single mode was following more closely the example by the Master." In the double mode two persons would go together and the one wash the feet of two or more brethren and the other would follow immediately and wipe the feet with the towel wherewith he was girded. Then it would be given to another set who did the same and so on until all

were washed. It thus occurred that some person had no part in the washing or wiping of feet.

In the single method each brother girded himself with a towel and washed the feet of a brother and wiped them himself, and after greeting the brother with a holy kiss, handed the towel to the next brother who did the same. The sisters on their side of the house did the same as the brethren. On January 20, 1893, the church in council assembled decided to change from the double mode of feet-washing to that of the single mode.

It would be of interest to insert here what the church services were in the first part of the 19th Century. The following is quoted from "The Brethren's Encyclopedia" published in 1867 by Elder Henry Kurtz before there were any classified minutes published.

Order at Common Meetings for Worship

"The general order is: First, united prayer and praise by singing a hymn; then a brief exhortation to humbly worship God in spirit and in truth, followed by prayer upon our bended knees, two or three praying aloud, one after the other, the last repeating the Lord's Prayer, each Amen repeated by the congregation. Then reading one or more portions of Scripture, followed by preaching, one, two or three speaking alternately; then, if candidates for baptism are presented, Matthew 18:10-22, is read and commented upon, and every candidate is asked to assent to the rules laid down by the Saviour in that chapter; after that, the meeting is brought to a close, as it was commenced, by singing, exhortation and prayer." As meetings used to be held at the houses of members, the members would, out of love, prepare a refreshment for those who had come from a distance, and whoever would accept the invitation. It is particularly necessary to mention the latter for a better understanding of what follows.

Order at Love Feasts

The Love Feasts for 50 years prior to 1900 were considered a feast of mental and spiritual food, beginning on Saturday morning at 10 o'clock with a sermon or two in one session before noon, when a lunch for all was given free and horse feed was provided in the places for feeding horses.

If a minister or a deacon was to be elected or voice of the church was to be taken for presiding elder or ordination, it was taken at this time when a good representation of the church membership was usually present. Then announced later, generally the next morning when the work was completed by installing the newly elected person in his office.

The meeting was called to order by the singing of a hymn, a sermon was preached on some phase of church doctrine, and closed with prayer.

A short intermission was taken after a special exhortation for all members to be present at the next session which would be the examination service.

This intermission usually lasted from fifteen to thirty minutes when the meeting was called together by singing. This service was considered only a continuation of the service and was not opened with prayer but with singing. One brother was asked to read the 11th chapter of I Corinthians without comment and another brother minister preached the sermon on some phase of our fitness for communion and explaining the prayer veil, the need of plain dress and separation from the world, and great need of full consecration. This was called the examination service. At its close when called to prayer the liberty was extended to any one who felt moved to pray audibly, and especial mention was made that this liberty was granted to the sisters. Sometimes a sister would take the liberty.

After a hymn, prayer and announcements the session was closed and preparations made for the supper. It was always sure to be announced that lunch would be provided in the basement for those who were not members of the church, and horse-feed in the shed for horses. This was according to the council of April 4, 1888.

When the audience vacated the main room, the deacons and any others who were willing to help, prepared the tables for the fellowship supper, known among them as the Lord's Supper. The supper prepared and on the tables, the people were called together by singing, and the Bishop gave a few words of exhortation and instruction, some brother read the 13th chapter of John from 1 to 30. The Bishop told one at each table to begin the service of feet-washing.

It was a favorite custom at this time to have exhortations and explanations given by the visiting ministers. When all had finished a blessing was asked by someone designated by the Elder, and they all ate together. If there was time more talks were given. When all had finished another brother returned thanks. At this time the end of the preachers table was cleared and the material for the communion was placed upon it and carefully covered with a white cloth. Then the Elder turned the services over to the visiting minister who was to officiate at the communion. The officiating minister then asked someone to read the nineteenth chapter of John. While he was reading the bread was prepared by him convenient for passing.

When the chapter was finished, the bread prepared and covered again a few appropriate words were spoken about love, a perfect union, with their symbol, the right hand of

fellowship was extended accompanied with the kiss of peace from one to another until each was greeted and a complete circle was made among the women as well as among the men. The handshake and kiss were considered the third ordinance to maintain the communion's sacredness. The Elder then spoke of the bread as being the broken body of our Lord and as all the communicants stood he offered prayer. When the people were again seated the bread was broken by each brother and given to the one next until all were served. The Elder served the bread to each sister.

Extreme silence was maintained while the bread was passed in memory of the Body of Christ being broken for us. Mark 15:33 was often quoted. The congregation engaged in singing while the cup was passed for the cup represented the Blood that was shed for us that redeemed from condemnation, from the curse of the law and from sin. One cup was used for the brethren and one for the sisters, replenished by the attendant when necessary. In 1915 a number of communicants were usually about twice as many sisters as brethren. To meet the needs, two cups were used by the sisters who were divided into two sections and the last sister in each section passed the communion to the first in the other section, thus instead of two separate sections it was a double section or a figure eight and the unity was not broken. All were united by the symbol of a perfect circle or endless chain.

The officiating Elder always served the communion of the bread and cup to the sisters prior to 1910.

In those days, it was a question with some if the sisters should not be granted the privilege of passing the cup and breaking the bread the same as the brethren. This question arose again and again until the Annual Meeting of 1910 granted that privilege. On October 16, 1910, Antietam in council assembled decided that the sisters should break the bread and pass the cup in communion service.

It may be noted here that regular fermented wine was used for communion purposes until 1890 when it was decided hereafter to use only unfermented grape juice at the Love Feasts.

After the bread was passed the officiating clergymen poured some wine from each container into each of the two or more communion cups. He then took one cup in his hand and while all stood a prayer was offered for a blessing on the cup. The cup was then passed from one to another until all were served in the same manner as was the bread.

The communion being finished a general prayer was offered with the whole audience standing. An opportunity was given for announcements by any of the visiting ministers. A closing hymn was sung and the meeting dismissed.

Attention was called to the presence of visiting members and they were invited into the local homes for lodging and

breakfast. Some provision was made for lodging in the loft. Breakfast was served for those who stayed at the church or lodged in the vicinity near the church.

Sunday morning at ten o'clock services began again with a talk to the young people. Devotions opened in the usual way and officers who may have been elected the day before and not installed were properly and fully installed before church services began.

These services were regular in form but special in purpose and were usually very well attended. Usually two or three visiting brethren spoke, but one had the main address. Dinner was then served to all who cared to remain and the Love Feast for that time was over.

The territory belonging to the Antietam Congregation, at first, was the Cumberland Valley, from mountain to mountain, and from the Cumberland County to the Potomac River, approximately 35 miles wide and 50 miles long. This was reduced in size by new congregations forming, until 1934 it was a crescent in form about 20 miles wide from end to end, and about six miles wide at its greatest width. It is situated east, north, and west of Waynesboro, Pennsylvania.

From the original Antietam Congregation the following congregations were formed: The Manor, Maryland, 1800; Welsh Run, 1810; Ridge, 1836; Back Creek, 1850; Beaver Creek, Maryland, 1858; Falling Springs, 1866; Hagerstown, Maryland, 1893; Shippensburg, 1924; Chambersburg, 1910; Waynesboro, 1922; Broadfording, 1924; Long Meadows, Maryland, 1926; Greencastle, 1930; Welty's, 1934.

Among the more prominent families in the church before 1800, were the Bonebrakes, Foremans, Friedleys, Holsingers, Kneppers, Macks, Prices, Royers, Stovers, Snivelys, and Stoners, Snowbergers.

Following are the names of the deacons who have served in the Antietam Congregation from the year 1825: Andrew Friedley, Sr.; Jacob Price, Sr.; Joel Senger, John Stouffer, George Royer, Christian Good, Dr. John Bock, David Bock, William Royer, Abram Lookabaugh, Isaac Deardorff, Daniel Senger, John Stoner, Joseph F. Rohrer, William Shilling, William Wiseman, Jacob Zarker, Michael Jacobs, Frederick Bakener, David H. Bonebrake, Jacob Holsinger, Jr.; Jacob Friedly, Joseph Burger, I. F. Hollenberger, Benjamin E. Price, Jon S. Oller, David Newcomer, Henry Baer, Sr.; Daniel M. Baker, David Geiser, D. B. Mentzer, Samuel Welty, Benjamin Friedly, T. F. Imler, J. Mitchell Stover, B. F. Barr, Joseph F. Emmert, Samuel Knepper, J. E. Demuth, A. M. Good, Samuel Fitz, Daniel H. Bare, Daniel Flohr, Frederic Strite, H. M. Stover, Daniel D. Rinehart, D. W. Hess, George Eigenbrode, John Hoffman, Daniel Howe, Christian Newcomer, Charles W. Reichard, Walter Rowe, William Thorp, Abraham Heefner, Edward E. Snader, A. M. Rebok,

James C. Heefner, Ira L. Wingert, W. Harry Demuth, George P. Cahman, George W. Smith, Edward Spangler, George L. Socks, Clarence Dick, Walter West, Charles Marker, S. Edward Cline, Bruce Hoffman, Willis Rice, William Hovis, Cyrus Bonebrake, Frank Barkdoll, Earl Snader, M. Carroll Valentine, John C. Emmert, J. Leslie Embley, John A. Fraver, Charles Hoffman, Daniel I. Eigenbrode, Oram Leiter, William Marker, Daniel Hoffman, Norman King, A. W. Hartman, Hobart M. Shockey, Wilbur R. Kline, James B. McClain, Frank S. Snively, John Heffner, Jr.; Fred S. Sprenkle, Ralph Shaeffer.

The greatest number of deacons at any one time was in 1920 and 1921, when 30 names appeared on the list.

The territory was then 10 miles square, and the membership was 900.

Ministers and Elders of the Antietam Congregation

Abram Stouffer ordained in Germantown by Peter Becker.

William Stover emigrated from Switzerland A.D. about 1752, ordained by Abram Stauffer and died A.D. 1800.

George Adam Martin ordained in Germantown by Peter Becker and moved to Stony Creek, Pennsylvania.

John Price came here in 1752 and died in 1803.

Jacob Miller was elected in 1765 and moved to Virginia. Daniel Stover was born 1757 and died 1822.

John Royer.

Jacob Holsinger elected 1820, ordained to the Eldership or Bishop in 1825.

Jacob Fahrney elected October 23, 1825, ordained Bishop October 23, 1841.

Henry Strickler elected to the ministry October 23, 1825.

Israel Singer elected April 28, 1833, was formerly a deacon and was elected to that office June 2, 1830. Born 1799; died 1849.

David Foglesanger elected to the ministry November 3, 1833.

Daniel Keefer elected to the ministry on October 18, 1840.

William Boyer elected May 30, 1841, ordained bishop 1848.

William Etter elected to the ministry on May 19, 1844.

Jacob Price elected November 16, 1845, was ordained an elder October 22, 1867, and died 1883.

David Bock elected to the ministry March 15, 1846, formerly a deacon and elected to the office October 13, 1844. Went with Old Order Brethren.

Isaac Renner elected October 18, 1846. Afterward moved into the Monocacy Church, Maryland.

Joseph F. Rohrer elected January 16, 1850. Ordained an elder October 22, 1867. Formerly a deacon elected October 18, 1846.

Abram Stamy elected October 22, 1848. Formerly a deacon to which office he had been elected April 25, 1847.

Joseph Gipe elected July 30, 1848; formerly a deacon elected May 19, 1844.

Joseph Garver elected May 18, 1851, but never served in the ministry.

Daniel Holsinger elected to the ministry April 18, 1852.

Jacob F. Oller elected to the ministry April 18, 1852. Advanced to eldership in 1881. Died 1897.

Daniel F. Good elected at Weltys August, 1860. Advanced to eldership. Went with Old Order Brethren.

Abram D. Golley elected to the ministry 1863; formerly a minister in the Seventh Day Baptist Church.



ELDER JACOB SNIDER AND WIFE

Jacob Snider elected at Prices August 23, 1874. Advanced to second degree June 23, 1878, and ordained an elder October 9, 1897; formerly a minister in the River Brethren Church; died December 9, 1900.

Daniel M. Baker elected May 2, 1875; formerly a deacon; advanced to the second degree June 23, 1878, and ordained an elder October 9, 1897; died 1910.

John D. Benedict was elected to the ministry at Prices Church May 2, 1875, advanced to the second degree. Died since 1900.

B. E. Price elected to the ministry at Prices Church February 22, 1881; was formerly a deacon; advanced to the second degree January 18, 1883. Died June 5, 1896.

T. F. Imler was elected to the ministry at Weltys September 24, 1885, and forwarded June 15, 1890.

W. B. Stover received by letter September 27, 1881—given letter January 17, 1892—received again January 25, 1894, with his wife and endorsed by congregation for missionaries on foreign field and recommended to the Annual Meeting. Letters granted May, 1901.

John B. Ruthruff elected to the ministry August 6, 1892; forwarded to second degree July 28, 1894; elected an elder May 24, 1902; ordained August 9, 1902. Died March 25, 1910.

C. R. Oellig elected January 28, 1893; forwarded May 17, 1896. Ordained an elder May 15, 1910.

H. M. Stover, formerly a deacon, was elected to the ministry November 1, 1898; forwarded May 13, 1900; and ordained an elder July, 1913.

F. D. Anthony received July 27, 1899, by letter, a minister in second degree.

Isaac Riddlesberger received by letter October 19, 1902, in second degree; elected an elder May 14, 1910. Elected to the ministry, September, 1882.

H. P. Garner elected May 1, 1909; forwarded July 22, 1911.

D. B. Mentzer elected May 1, 1901; formerly a minister in the Old Order Church, forwarded July 22, 1911. Died March, 1928.

W. C. Wertz received by letter January 1, 1911, in the second degree.

Melvin A. Jacobs received November 6, 1910, by letter in second degree and was ordained an elder July 26, 1913. Moved to York, Pennsylvania, in 1926.

Aaron Newcomer was elected to the ministry November 9, 1913, at Welty's; was formerly a deacon; advanced to second degree, November, 1915. Died November 13, 1935.

John E. Rowland received by letter; advanced to second degree July 26, 1913.

Trostle Dick elected November 25, 1915, at Prices.

Harry Muck elected November 14, 1915, at Welty's and ordained May 29, 1926.

Harvey D. Emmert received March 4, 1914, by letter; minister in first degree.



BENJ. E. PRICE



AARON NEWCOMER AND WIFE

Laban Leiter elected to the ministry May 24, 1919, at Weltys. Died in 1928.

M. C. Valentine was elected a deacon in 1920 and licensed May 27, 1923. Ordained May 28, 1932.

Sherman Eshelman was elected November 18, 1923, and licensed renewed 1924, but never installed.

J. I. Thomas was received by letter July 25, 1925. Ordained November 19, 1932.

Walter A. West, formerly a deacon, was licensed May 4, 1929, and was installed May, 1930.

Willis Rice, formerly a deacon, was licensed May 4, 1929, and was installed May, 1930.

Sunday Schools

The Sunday schools in the Antietam Congregation were due to the desire of the members to teach the Gospel and to witness for Christ.

The first Sunday school to be organized was in Waynesboro, in 1872, with Bishop J. F. Oller as Superintendent. The record shows on May 5, 1877, the meeting opened by J. F. Oller and closed by John Gehr; collection 47 cents; weather very pleasant; address by John Gehr; visitors present, Amos Garver, Mr. Bowman; lesson, II Kings 4:12-20. For other information, see Waynesboro.

Weltys Sunday School

Weltys Sunday School was organized in the Spring of 1886 with J. Mitchell Stover as superintendent and William Swope as assistant. This was a union Sunday school. They used Cook's Sunday school literature. The church was also a union church for a number of years. For other information see Weltys.

Pennersville Sunday School

In the summer of 1917 much thought was given to finding a place for missionary activity. Being moved with the spirit of missions, Brothers H. J. Bare and H. M. Stover arranged to have a prayer meeting conducted in the village of Pennersville in the outlying borders of Antietam territory.

In the house by the spring where there had been held a kindergarten, the prayer meeting was held each Thursday evening with marked success. One evening there were 78 persons present. This was sufficiently encouraging, so a Sunday school was started in 1918 in the same house with H. J. Bare superintendent and his wife one of the teachers.

Prayer meeting and Sunday school continued to grow. All who were willing to work were used irrespective of church. The Sunday school rented the house where services were being held and sub-rented the eastern part to a family with the privilege of using the rooms as class rooms. Later after

	<u>Snyder</u> and <u>Stover</u>	<u>Baker</u>	<u>Rutherford</u> and <u>Orellig</u>
1899	May 1000		
	April 1000		
	July 1000		
	Sept 1000		
Jan	15 8 29	1 22 10 8	29
Feb	26 19 25	12 26 19	5 12
Mar	12 19 20 5		12 19 26 5
Apr	9 2 23 30	16 9 2	3 30
May	21 14	7 28 21 14	7 29
June	25 4 11 18	25	4 11 18
July	2 16 23	30 9 2	16 23 30 9
Aug	15 6 27	20 13	6 27
Sep	24 17	3 10 24 17	3 10
Oct	29 8 15	22 1	29 8 15 21
Nov	5 19	26 12 5	19 20
Dec	18 17 10 31	1 24 17 10	3 1 5

moving into the larger quarters belonging to the organization of Red Men, and since Sunday school was held in the afternoon, it was decided to have church following Sunday school or in the evening. As the school and prayer meeting continued to grow, a vacant lot was bought in 1919 in view of building a church. In 1920 this lot was sold to an advantage and the Red Men's hall was purchased for \$800 and equipped for church and Sunday school as reported in council October, 1920.

After Brother Bare could no longer care for the Sunday school on account of ill health, Brother M. A. Jacobs cared for the Sunday school in the morning. Brother Jacobs took with him teachers from Rouzerville as Brother Bare did from Waynesboro. After Brother Jacobs went to York in 1926, the Sunday school was looked after by the preachers and others until January, 1927. Earl Kline was elected in 1927 to act as superintendent with a promise that the church would pay one dollar a trip toward his expenses.

In 1930, a committee of five brethren were appointed to act as superintendent. The committee was Earl Kline, Wilbur Kline, Hobart H. Shockey, Henry Shockey, and J. L. Embly. This continued for a year and finally ceased to function entirely.

Several series of meetings were held in Pennersville with some success by Brethren John R. Zook, of Palmyra, Pennsylvania; John Graham, of near Shippensburg, Pennsylvania, and M. A. Jacobs. There were about twenty-five members added to the church by these efforts.

In 1931, church services were held once a year, but in 1934, the trustees rented the church to the Seventh Day Adventists, who continued services for nearly two years until February, 1936, when they removed their personal belongings and returned the custody of the church to the owners.

In 1935 a petition was presented to the council asking for church services once a month to be held by our own people. This was the afternoon of the second Sunday of each month. The attendance was not so good at these services.

Rouzerville Sunday School

On the afternoon of the day of dedication of the Rouzerville Church, May 29, 1910, seventy-two persons gathered by appointment and organized a Sunday school by electing the following officers: Superintendent, H. J. Bare; First Assistant, George Socks; Second Assistant, Rufus Smith Secretary, Addison Haugh (not yet a member of the church); Assistant Secretary, Mrs. Nellie Haugh; Treasurer, C. E. Brown (not yet a member of the church); Chorister, A. R. Deardorff; Assistant Chorister, George Socks; Librarian, Alan

Speilman (not a member of our church); Assistant Librarian, Charles G. Weber.

Everybody seemed pleased and they decided to meet each Sunday afternoon at 2:00 o'clock for Sunday school. The school grew to such an extent that on December 18, 1910, there were 132 present, which was the largest attendance at any meeting for that year. The following year the record shows the largest attendance to be 179.

It seemed wise to hold the Sunday school in the morning before church services and while the attendance materially fell, it soon began a more permanent growth. It was due to the constant self-sacrificing work of the teachers and officers that made the Sunday school a success and proved a profitable place for the church. From the Sunday school came most of the persons who made application for baptism at times of evangelistic meetings.

Each year the Sunday school held an outing at what seemed the most convenient time and place, but the most popular time was July 4, and the place was Herr's Grove, just northeast of Rouzerville. At these outings a program with the devotional exercises was always held in the afternoon.

The rally day about 1925 was held on the first Sunday in October and has regularly been observed on that date ever since. In the summer of 1927, a committee composed of C. E. Brown, Mildred Baer (afterward Mrs. Morris McClean), and H. M. Stover was appointed to frame a constitution which was formerly adopted December, 1928. Amendments have been added to meet the needs of the Sunday school as occasion demanded. The superintendents who have served at Rouzer-ville were: H. J. Bare, B. F. Kline, Cyrus Bonebrake, M. A. Jacobs, W. A. West, and Frank Snively.

Prices Sunday School

After the new church was built at Prices in 1890 there began to be some desire for a Sunday school and at council meeting of April 23, 1893, the permission was given to have a Sunday school at Prices Church. The following organization was effected: Superintendent, J. D. Demuth; Assistant Superintendent, Samuel Hartmen; Secretary, Henry X. Stoner; Treasurer, Frederick Strite; Librarian, Mrs. I. Foreman. Mrs. Foreman was not a member of our church, but was much interested and willing to help maintain a Sunday school.

This was a summer school and closed in the winter, usually at Christmas, as was done for several summers until it failed to open again in the spring.

In 1903 Sunday school was again held in the summer with Brother Samuel McFerren as superintendent, closing at Christmas, which was done for two or three succeeding summers.

Sunday school was again asked for at council of April 9, 1910. In 1914 it was again organized with Brother J. W. Newcomer as superintendent and continued throughout the year, and has been continuous ever since that date. Those serving as superintendents were: J. E. Demuth, J. W. Newcomer, Samuel McFerren, William Tharp, Samuel A. Friedly, S. Edward Kline, Wilbur R. Kline, and Clarence Hartman.

Mount Vernon Sunday School

As Mount Vernon school house was in the midst of a thickly settled district it was thought a good place to have a Sunday school. Accordingly, Benjamin Welty, realizing the necessity of moral training in the community, succeeded in getting Brother C. R. Oellig to start and conduct a Sunday school in the school house on the hill. This was in the summer of 1892 and also in 1893. Brother Oellig then lived near Good's mill. The old school house was formerly located at the point of the road leading to Cress Station.

In the spring of 1896, Brother Frank Boerner in company with George Snider walked from town and conducted the Sunday school, which continued until Christmas with marked success. Each spring a Sunday school was organized and operated during the summer until an addition to the house was added making it a two room house and not so well suited for Sunday school. The Sunday school was not opened again because the new state road made the approach to the school house extremely difficult. Those acting as superintendent for one or more summers were C. R. Oellig, F. S. Boerner, H. M. Stover, and Holly Garner. For about five years regular preaching services were held in the evening of every two weeks and sometimes the house was so crowded that the people stood. In the fall of 1911, F. D. Anthony held a series of revival meetings at this place, resulting in the baptism of six persons who were Orpha Heefner, Helen Snively, Nelle Gantz, Anna Sheffler, Frank Heneberger, and Charles Mulenix.

Plain Hill Sunday School

In the little brick school house on the corner of the road leading to Poketown from the Hagerstown road about one-half mile west of where Plain Hill school house now stands the Brethren had preaching services for many years and many came to the church through the influence of these services. Those living in the community who were interested in church work—the Barrs, the Bakers, the Kings, the Newcomers, and the Kriners—secured the permission to have church services in the school house once a month by the Brethren with the understanding that it should be kept in

shape for school next day. The Kriners on Friday evening would go over and scrub the school house floor. On Saturday evening in cold weather they would start a fire in the big egg stove so as to have it warm for services the following day.

This continued until in 1893, when a new and larger brick school house was built about one-fourth of a mile eastward. To this the church gave twenty dollars to help pay for a heater in the house. They were to have the privilege to the use of the house for religious services under the same conditions as formerly expressed. On December 2, 1893, it was decided to have church services each two weeks at Plain Hill. The following spring, 1894, Brother Frank Boerner and Mr. David Barnhart started Sunday school in the school house which functioned in the summer time for several years. Brother Samuel McFerren also acted as superintendent for one year. At the council of February 3, 1894, it was decided to have services each two weeks in the evenings. On April 9, 1898, it was decided to lift the bi-monthly services at Plain Hill and have them in Waynesboro each alternate Lord's Day.

Snowbergers Church

At the southern end of the village of Glen Furney, some years before the Civil War, the community built a little red brick school house on the west side of the road, near to Snowberger's land. It was furnished with a large ten-plate stove in the center, two rows of long desks with benches without backs for the pupils, and a table and chair for the teacher. In this house that was torn down in 1875 or 1876, the Brethren met to worship God.

As the membership grew, they needed a larger and more comfortable place to worship, and decided to build a church. The place selected was at the end of the other lane to the Snowberger's homestead. On August 9, 1856, the deed was given for one acre of ground, from George and Elias Snowberger to Jacob Snowberger and Henry Bonebrake, trustees for the German Baptist Brethren Church, for the sum of fifteen and 00/100 dollars. These trustees acted as directors of the building which had already been started, and was completed that same year.

The church was rectangular, about 25x30 feet, with a double door on the east side, a large stove in the center, a row of seats next to wall nearly the whole way around the church, and two rows of benches with backs, on either side of the stove. One side for the men, and the other side for the women. On the southwest corner of the building was the preachers table, facing the men, and close in front of the table was the deacons bench.

George and Elias Snowberger and a maiden sister, Elizabeth, lived on the home place nearly all their lives.

Their love for the church or the church people was always prominent. They always made special arrangements to entertain the ministers on the day of services.

The church was plain and comfortable. The social contact and spiritual food was very far-reaching. One account says that a Brother and Sister Eigenbrode, from near Thurmont, Maryland, would come to services on one horse, not both riding at the same time, but one would ride while the other walked. They would take dinner with some of the members, and return the same evening.

Services were held once in every four weeks, until 1880, when it went into the hands of the Old Order Brethren who continued the services for some years, though poorly attended, and finally, about 1900 it was sold to Mr. Christian Shockey for a dwelling. The bodies of those who could be identified in the grave yard were removed. The ground was leveled and put in grass. Thus the Snowbergers Church continues to live only in memory.

The ministers serving at Snowbergers from 1870 to 1880 were: Joseph F. Rohrer, Joseph Garver, Daniel Holsinger, Jacob F. Oller, Daniel F. Good, Jacob Snider, Daniel M. Baker, John D. Benedict, Abram Golley.

Rouzerville Church

When the unfortunate division of the church occurred in 1881 and the Old Order Brethren secured possession of the Amsterdam meeting house, the conservative body of the German Baptist Brethren Church, now the Church of the Brethren, began holding services in the Amsterdam school house every four weeks.

One Sunday in March, 1904, when it was raining and the snow was falling in big flakes, one of the ministers, H. M. Stover, and the janitor, Mr. Philip Wagoman, were present.

The officiating minister and the entire audience sat together on one seat by the stove and studied the Sunday school lesson. Then and there it was decided to start the movement to have the meetings held in the village of Rouzerville, one mile away, so the people could walk to church. At the next council of the church, April 9, 1904, the matter of moving the appointment was brought up, and it was decided to refer it to the people in the vicinity of Amsterdam and Rouzerville.

In January, 1906, a committee consisting of C. R. Oellig, H. M. Stover and Henry H. Shockey was appointed to find a suitable place in Rouzerville to hold services. In April, 1906, they reported having secured the Methodist Episcopal Church for each alternate Sunday. The appointment was ordered moved.

After about two and one-half years of meeting in the M. E. Church, it was suggested by Mr. Lewis Brown, one of

the trustees of that church, that we hold a series of revival meetings. The suggestion was taken, and in the fall of 1908 a revival was started by one of the local ministers, which resulted in six persons being baptized.

A great desire arose among the members to have a church of our own. A committee was appointed to solicit funds and buy ground for a new church. This committee, George Socks, Aaron Newcomer, and H. M. Stover, reported at council of April 17, 1909, that money had been raised, and a parcel of ground purchased from Harvey Hartman for \$300.00. The report was accepted, and the committee instructed to continue to solicit funds for the new church.

On October 28, J. J. Oller, and H. J. Bare were added to the soliciting committee. A building committee consisting of Allen M. Good, Marshall Baumgardner, and Benjamin F. Welty was appointed.

A few days later, a number of members met on the ground, and Sister Ella Socks turned the first shovel full of ground for the new church. Excavation began, and a corner stone was ordered, and later put in its proper place.

This building was patterned somewhat after the Ringgold church, being in size 30x50 feet, frame with brick veneer, four windows on each side, two at the rear, and two windows and a double door at the front. Inside there is a main room, a vestibule and on either side a class room separated from the main room by rolling partitions. Above these rooms was a



ROUZERVILLE CHURCH—ANTETAM CONGREGATION
Dedicated in 1910.

gallery or balcony, entered by a stairway from one of the class rooms. The speaker's platform at the opposite end of the church was built two feet high, built high purposely so that the people in the gallery could get a clear view of the speaker. A small pulpit and three chairs were the only pulpit furniture. In 1932 the whole church was carpeted. A deep cellar was under the whole building, in which the heater was placed. In 1933 the entire cellar floor was cemented.

The cost of this building was \$3,288.69, and the entire amount was secured by gifts, and subscriptions. As the full amount of the subscriptions were not paid in at once, \$500.00 was borrowed from the bank to meet the emergency. The church was ready for dedication, with the expense of building, fully provided for.

On Sunday morning, May 29, the new church was formally dedicated, and the sermon preached by Elder C. R. Oellig, of Waynesboro, Pennsylvania, to a very large audience. Brother William H. Miller, of Newport, Pennsylvania, began a series of revival meetings, which resulted in four persons being received into church fellowship by baptism. The following year another series of meetings was held by one of the local ministers, Brother H. M. Stover, which resulted in 15 persons being baptized. Nearly every year since then, a revival meeting has been held, until the membership surrounding the Rouzerville Church has grown to be about 175.

A Sunday school was organized in the afternoon of the day of dedication, of which more is given under the head of Sunday schools.

A prayer meeting was soon inaugurated, and has had a continuous existence since its inception.

The trustees, first elected by the church, for a period of three, two, and one years, respectively, were George W. Socks, C. E. Brown, and Benjamin F. Welty.

The spiritual needs of the people were supplied by the deacons and the preachers of the Antietam Congregation, of which they were a part, with no designated remuneration, except their expenses paid when on definite church work, and individual gifts from the people. The pulpit was filled by the several ministers of the congregation, according to a prepared schedule, alternating as was most convenient for them. However, in the years from 1924 to 1926, and again from 1928 to 1930, the activities were directed almost entirely by one person.

Amsterdam Meeting House

About three hundred yards east of the junction of the Red Run and the Falls Creek, at the cross-roads, diagonally across from the old saw-mill, because it seemed to be a center of the community, there was erected the Amsterdam school house.

Here the Brethren met for worship and religious education in the first half of the Nineteenth Century, meeting regularly each eighth Lord's Day for church services.

While this building was not designed for a church, it was a place of warmth and shelter for those who wished to meet to worship God.

After the Annual Meeting at Prices in 1866, there arose a feeling among the membership that a more comfortable and commodious, as well as a more permanent place of worship was needed. After much talking about a new church, arrangements were made to build on a corner of the farm of Messers Good and Stouffer, just across the road from the school house.

On November 3, 1868, Mr. Abram Shockey purchased land from Jacob S. Good, and Jacob Stouffer on which was the lot reserved to be used for the church, and half acre of land near the church for a burial ground.

The plot of ground for the church was a level tract, well set with beautiful virgin timber of oak, hickory, and willow, and had thereon a never failing spring of soft water.

Enthusiasm ran high among the members, and the church was finished that same year. The plan was purely co-operative, the members giving of what they had in material, cash and labor. The Shockeys were so active in the work that in later years it was said that, "He built the church". Although Mr. Shockey gave the ground and most of the building material, he did not at this time give a deed for the church property. In 1880, Mr. Shockey and his family went with the "Old Order" part of the church, and the exclusive right to worship in the church was given to them.

On September 13, 1883, a deed was issued to the "Old German Baptist Brethren Church", and they continued to hold regular services in the church until the summer of 1940.

While the meetings were being held in the school house at Amsterdam each eight weeks, meetings were also held in the school house in Rouzerville, and in Waterloo on the bank of Falls Creek.

These services were held each eight weeks. After the new church was built at Amsterdam, the meetings were lifted at Waterloo and held each four weeks at Amsterdam in the new church.

In 1920 the school house was sold to Mr. Marshall Baumgardner who converted it into a dwelling house. It was in this house that the conservative part of the church held services once each four weeks and continued until 1926 when the place of meeting was moved to Rouzerville.

The Ladies' Aid Society of the Antietam Congregation

The Ladies' Aid Society of the Church of the Brethren in Rouzerville Antietam Congregation, was organized on

January 15, 1920. The first officers were: President, Mrs. Nettie Spielman; Secretary, Mrs. Carrie Brown; Treasurer, Mrs. Dollie Brown. The Aid functioned continuously, but sometimes were more active than at other times. Their meetings were social, in that they intensified their fellowship as well as helped the needy in their own and other communities. The purpose of their first meetings was to furnish clothing to needy children so that they could come to the Sunday school. In the first two years of their existence, the Sunday school was more than doubled. Not having a room in the church, they met once a month for the business meeting in one of the homes. Often extra meetings were held.

In the 20 years of their existence, they had passed through their hands about \$800.00. They gave in amounts of \$10.00, \$25.00, \$50.00 for the following causes: Bethany Bible School; Green County, Virginia, Social Work; The District Brethren's Home; and the Children's Home. In the home church, they furnished new blinds for the windows, helped pay for the carpet, cementing cellar floor, and the furnace. Besides this, they were constantly helping with clothing, and furnishing prayer veils for those that were unable to pay for them. They have laid aside at this date (1941) \$100.00 for the new addition to the Rouzerville Church.

The Christian Workers Meeting

The Christian Workers Meeting at Rouzerville, Pennsylvania, was organized on January 10, 1932, for the purpose of advancing the Christian spirit and developing the Christian character and usefulness, among the young people of the church and the community.

The first officers were: President, Edwin Eigenbrode; Secretary, Anna Swope; Treasurer, Mildred Palmer; and Young Peoples Director, H. M. Stover.

They meet every Sunday evening for a while, with only a short program on alternate Sunday evenings.

At these meetings many of the young people learn more fully, how to function in church work and to preside at public meetings. The male quartette which carried the message of song into many churches and homes was organized here.

Guest speakers are often brought in to make addresses to the youth on subjects of devotion, character building, steadfastness, and Christian growth. The business part of the programs is carried on in a parliamentary way, encouraging the youth to express their desires in an effective manner. Here the youth learn to take a defeat gracefully in presenting a pet idea. Here they learn to allow personalities to fade, and recognize that they are all a part of the church. Here many ideas are developed that lead to suggestions to the

church council, for the advancement of Christian work in the community.

An offering is taken at these meetings expressing their thanks to the Giver of all good, and to make possible the execution of their ideas. From time to time, they help to buy furnishings and fuel for the church, contribute towards the general church budget, and to the American Bible Society. These young people have contributed through nine years over \$200.00.

Those who have functioned in the past are as follows: President, Edwin Eigenbrode, John Heffner, Jr., John Coleman, Laurean Smith; Secretary, Anna Swope Embly, Edna Swope Embly, Edna Bumbaugh; Treasurer, Mildred Palmer Smith, Charles Muck, Thurman Smith, Eugene Mellinger, Calvin Bumbaugh; Young Peoples Director, H. M. Stover, Mitchell Embley.

Missions Antietam Congregation

The growth of the church was probably due to the earnest living of the members with their personal testimony to their friends and neighbors, and was carried into other communities by emigration of Brethren families.

In 1772, Brother Martin Urner, who was enthusiastic in the revival of religion in the hearts of people, being 47 years of age, came into the Antietam country and held a great revival meeting, and many were gathered into the church; so many that Elder Nicolas Martin, of near Welsh Run, wrote to Alexander Mack telling him among other things that "the church was increased many fold, and many fervently awakened".

In the early part of the Nineteenth Century, the names of William and Daniel Stover, and George and John Price were often mentioned in the activities of the church.

No definite missionary work was found reported until in council assembled on September 20, 1884, it was decided to lift an offering quarterly for mission work for it is a worthy cause, and an offering was taken at once amounting to \$8.75.

In 1894, on March 11, a special offering was taken to help build a meeting house in Roanoke, Virginia.

Regular contributions were made by Waynesboro Missionary Association to the Quinlin mission work at Locust Point, Baltimore, Maryland. Help was given to the church in Washington, District of Columbia. When the mission was started in Brooklyn, the Antietam Congregation furnished one of the rooms in the home, for the convenience of out-going, and in-coming missionaries.

The parlor, and an individual room was furnished at the Old Folks Home, when it was established, and many other smaller gifts were given for the help of others.

After the Sunday school was started in Waynesboro in 1872 and the Young Peoples Meeting started in Waynesboro in 1888-1892, and the Missionary Reading Circle in 1893, and the Missionary Association in 1893 as an outgrowth of an organization by the sisters, the missionary spirit grew. Among the charter members of the Missionary Association were the Boerners, Newcomers, Ollers, Prices, and Ripples. (See Missionary Association of Waynesboro Congregation.)

W. B. Stover, who came into our congregation in the spring of 1891, being just chosen as a minister, and enthused with the spirit of missions, stirred up the congregation, as never before, with this spirit for others. With a desire to carry the Gospel to India, he arranged with Elder J. F. Oller to canvass the Antietam Congregation, and see if they would not support him in that field, if the General Conference would see fit to send him. J. E. Demuth, a deacon, and H. M. Stover visited many families, asking if they were in favor of supporting Brother Stover, in India, and how much they were willing to contribute yearly for the same; one sister (not blessed with this world's goods) said, "Yes, it is a good thing, and I think I can give ten cents a year for that work". Many responded liberally. A proposition was made to the mission board on October 4, 1892, that this congregation would assume about \$800 toward the support of Brother Stover in India. For some reason he did not go that fall, but went to Germantown as pastor. At the council of January 20, 1893, it was decided that since he did not go to India those promising to support him would not be held to their pledge.

In the summer of 1893, he was married, and with his wife did some very effective evangelistic work over the Brotherhood, and on January 25, 1894, he, with his wife, brought their church letters and were received into fellowship here. In March, 1894, the Antietam Congregation assembled in council, in the Waynesboro meeting house endorsed Brother W. B. Stover and his wife as missionaries for the foreign fields.

In June of that year the General Conference decided to send them, and on July 28 of that same year, it was decided to make an every member canvass of the congregation for funds for the mission work in India. A committee of ten was appointed to do the work as quickly as possible. In October, 1894, W. B. Stover, his wife, Mary, and Miss Bertha Ryan went to India as missionaries.

Jesse B. Emmert, son of one of our deacons, J. F. Emmert, was sent to India in 1902.

Holly P. Garner was sent by the church to Blue Ridge College, New Windsor, Maryland, and later to Bethany Bible School. After his marriage to Miss Katherine Barkdoll, they were both sent to India as missionaries.

The Antietam Congregation assisted Trostle P. Dick and H. C. Muck to both college and seminary education. For

other missionary work see Waynesboro Congregation and the chapter on the Missionary Reading Circle.

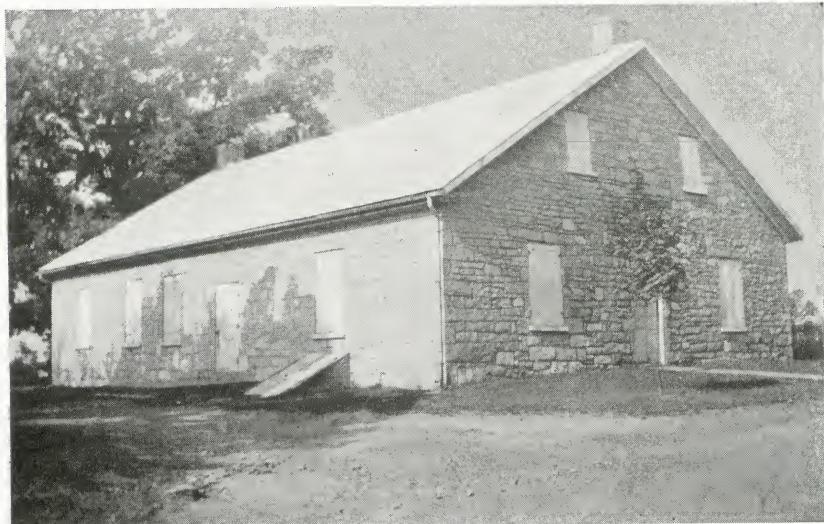
After the Waynesboro Congregation was organized, and carried with it the Missionary Association, the Antietam Congregation formed a Missionary Committee to continue missionary activities among her people. They gave programs once a year in each section of their territory, and asked that missionary sermons be preached, thus continuing the missionary spirit.

They gave to each convert, after baptism, a copy of the "New Testament Doctrines" by J. H. Moore, until they were out of print, and then gave a copy of "Studies in Doctrines and Devotions", by the Sunday School Board.

BACK CREEK CONGREGATION

The Back Creek Congregation was organized in 1850. Previous to its organization it belonged to the Welsh Run congregation which was organized in 1810. All of this territory was formerly a part of the original Antietam congregation organized about 1752.

Among the family names of the charter members of the congregation were, Lehman, Brandt, Hoover, Pheil, Etter, Kinsey, Keller, Foust. We have no record of the number of the charter members. In 1881 the membership of the congregation was 215. At present, 1941, it is 287.



BRANDT'S CHURCH—BACK CREEK

For several years after its organization the congregation continued holding services in the homes, some of which were built large for that purpose. About 1853 the first church house was built on land bought from Elder David Brandt whose spacious home had been a regular meeting place for worship. The price paid for this tract of land of 57 perches was \$25. The deed of David Brandt and wife, Elizabeth, was made to the German Baptist Church of the Back Creek Congregation on August 8, 1856, recorded April 1, 1857. (Deed book 57, page 564.) In it David Foust, Sr., and Michael Hoover were named trustees of the "Back Creek Congregation of the German Baptist Brethren Church".

This church without a basement, 40 feet by 62 feet, which was built of native limestone contains an audience room with seating capacity of 300, a kitchen and a nursery or Sunday school room. The church was originally furnished with backless seats placed lengthwise in the building, with a lengthwise center aisle and a long table in front for the ministers. At a council meeting on March 26, 1881, David Foust, Sr., and Frederick Myers were appointed as a committee to put backs on the benches. At a later date the interior of the church was remodeled, the pews were placed crosswise, the seats were arranged for Love Feast convenience, a pulpit, a delco light plant, and a furnace were added.

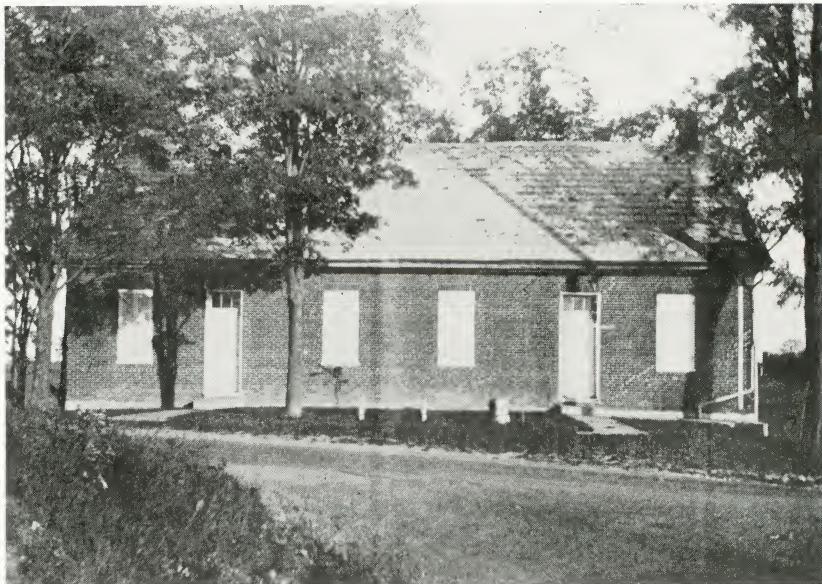
In 1935 Sister Elmira (Samuel) Neikirk left \$500 to be used for Brandt's church. This was used for new pews, a new furnace, electric lights and a new pulpit rug. These improvements were dedicated in December 1935. Brother Daniel Bowser of York preached the dedicatory sermon.

After the loss of all the knives and forks by fire in the home of Brother J. K. Brindle, he replaced them with pearl handle stainless steel knives and forks.

On August 15, 1862, Jacob Myers and wife sold to the congregation for \$61.50 one acre 86 perches of land. It was recorded May 3, 1886 in deed book 40, page 622. This was bought for a hitching ground. Now it is used for parking cars.

On May 27, 1871, the congregation purchased for a graveyard 14 2/10 perches of land a short distance from the church. This land was bought from Adam Pheil and wife, Catherine, for the sum of \$6.84. It was deeded to the same trustees as the church property. Recorded April 17, 1897, Book 108, page 431.

During 1870 and 1871 the second house of worship in this congregation, the Upton house, was built near the village of Upton, a short distance north of state highway No. 16. It was built on a tract of land (1 acre 37 perches) which was bought December 23, 1871 from Henry Hawbecker and wife, Ruhamma, for the sum of \$307.81. The Board of Trustees to whom the property was deeded, who also constituted the building committee were John Widders, David Foust, Sr., and

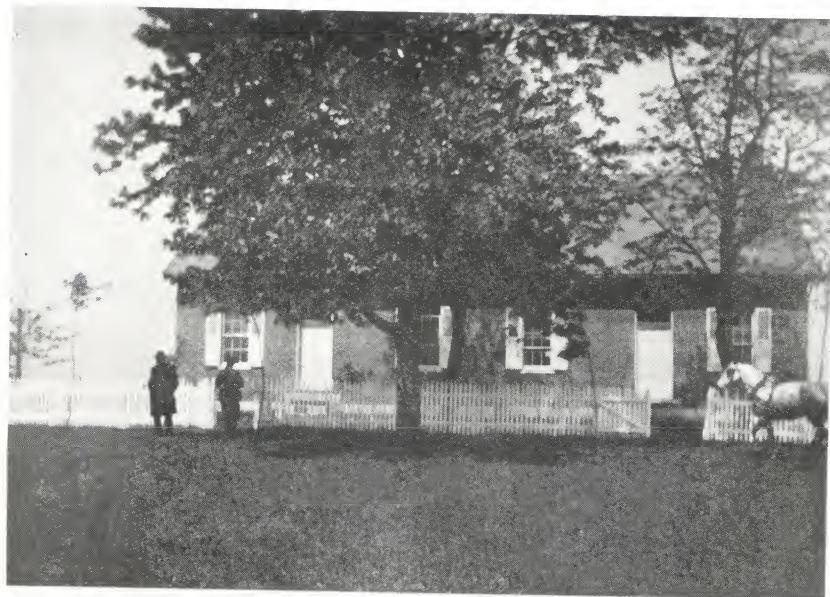


UPTON CHURCH

Peter Picking. The deed was recorded April 4, 1874, (Deed book 50, page 7). A brick building, 40'x60', was erected with stone foundation and basement at an approximate cost of \$3,000. The bricks were burned on the farm of John Widders, about one mile distant. February 10, 1888, to enlarge the graveyard, another acre of land was purchased from the same farm for \$150, Jacob S. Shindle and wife, Susan, being owners at that time. The deed was recorded May 29, 1888, in Deed book Vol. 81, page 501. At council meeting March 1910, the following committee was appointed to incorporate the graveyard: F. S. Ebersole, John Lehner, Daniel Graybill, John P. Leiter, C. D. Hege. (Charter book Vol. 3, page 95.) They became the first Board of Trustees.

When considering the location for a second house of worship in the congregation there had been quite a difference of opinion. Elder John Shank who lived in the southern part of the congregation offered to give \$1,400 if it would be built midway between Upton and Greencastle. He was evidently disappointed when the site at Upton was chosen. Soon after the completion of the building of the Upton church in 1871 he set aside from his own farm, 2 miles southwest of Greencastle, 7 acres 71 perches of land for church and graveyard purposes and erected thereon at his own expense an exact duplicate of the Upton house.

In his will written December 30, 1876, probated November 23, 1877 (Will book, Volume H, Page 441) he be-



SHANKS CHURCH—BACK CREEK

queathed this to the Back Creek congregation and directed that \$800 of his estate be used to erect a dwelling house on the land for the use of the caretaker of the property. The caretaker was to receive the proceeds of all the tillable land and pay taxes. The house was erected in 1878. He devised also that a dower of \$1,000 be left in his "Mansion farm". The interest of 6% per annum to be forever used for repairs needed to the church house, building and fences. He also directed that the burial in the graveyard should be absolutely



HOME OF ELDER JOHN SHANK

free to all humanity regardless of race or condition. Today, in 1940, Daniel Haldeman continues to pay interest on the dower.

On the night of May 30, 1883, the church was struck by lightning. Bed clothing on the attic became ignited and did much damage, ruining the interior of the building but leaving the walls intact. The interior arrangement of the church was changed when rebuilding.

Services are now being held at the Shank's church every Sunday morning, while at Brandt's and Upton they are held every week, alternating Sunday morning and evening.



MRS. MARY CATHERINE EMMERT MILLER AND GRANDDAUGHTER
Sister Miller attended Shank's church for almost 50 years.

Years ago services were held at each of the three places every four weeks in the morning. On the fourth Sunday services were held at Church Hill School House, Guitners School House, and St. John's Lutheran Church in Cashtown. These appointments being every 12 weeks. Services were also held for a while at Dickey's School House, Centennial School House, Pine Grove School House, and Bridgeport. Services at Church Hill were discontinued after missionary work was begun at Mercersburg, it being but two miles distant. They were discontinued at Centennial School House after the organization of the church in Chambersburg. They are still held at Guitner's School House every six weeks in the morning. Because of more convenient modes of travelling, preaching services have been discontinued at the other places mentioned above.

Other Missionary Efforts

MERCERSBURG—At a council meeting on March 26, 1883, Jacob S. Shindle and Moses Gingrich were appointed as

a committee to confer with the Welsh Run congregation about buying a church house in Mercersburg. These brethren secured an option on the house and deposited \$50. For some reason the plan failed and the brethren forfeited their deposit money. About 1911 a mission was opened in Mercersburg by Back Creek and Welsh Run congregations jointly. About 1918 the boundary line between the two congregations was changed so that it is now wholly within the Welsh Run congregation.

EMANUEL'S CHURCH—This was an abandoned United Brethren Church five miles northwest of Chambersburg which was bought for \$248 by M. B. Mentzer and Wm. R. Moore.

Upon the payment of the purchase price they transferred it to the trustees of the Ridge and Back Creek congregations on May 10, 1911. For a time services were conducted alternately by both congregations. Later the Ridge congregation discontinued their work and it was cared for by the Back Creek Congregation until March 6, 1931, when the building was sold to Samuel Bricker for \$208.

McCONNELLSDALE — In 1894 Elders Wm. A. Anthony of the Falling Spring congregation and J. Kurtz Miller of the Back Creek congregation opened a mission in Fulton County. Until 1900 these two brethren alternated in preaching there. At the council meeting of March 25, 1897, action was taken to build a church and the following committee was appointed

ELDER J. KURTZ MILLER

ed to solicit funds: Solomon Sollenberger, George R. Deihl, John H. Foust and David Kinsey. A tract of land was bought from the McGovern farm two miles north of McConnellsburg. A frame church house named McConnellsdale was built thereon. It was deeded to the German Baptist Brethren Church of Franklin County, Pennsylvania. The board of trustees were: George Snider, Nathaniel Rotz of Fulton County, and David Kinsey of Franklin County. Services were held there every four weeks. Brother J. Kurtz Miller reported that there were about 40 received into the church by baptism. George Snider and Nathaniel Rotz were elected deacons. A union Sunday school was organized. Annual Love Feasts were held in the fall of the year which were attended by many members from Back Creek (30 or 40), and the Pleasant Ridge Congregations. In 1923 because of lack of interest services were discontinued, the house was sold to G. A. Heckman and the pulpit and some of the pews were moved to Shank's Church.





McCONNELLSDALE MEETING HOUSE
Dedicated in 1894. Building Now Reduced.

Presiding Elders of the congregation: Samuel Lehman, who moved to Naperville, Ill.; David Brandt, who was a German speaker; 1877, John Shank, the builder of the Shank church; 1877-1886, Adam Pheil, who later united with the First Brethren Church; 1886-1893, David Long, a non-resident elder (from Beaver Creek, Md.); 1894-1903, Daniel Miller, who did not encourage Sunday school work; 1904-1913, John Lehner, who was much interested in Sunday school work;



ELDER M. B. MENTZER AND WIFE

1913-1924, D. A. Foust, who was a member of the District Mission Board; 1924-1940, A. M. Neiswander; 1940-to date, M. B. Mentzer.

Ministers other than presiding elders: J. Eberly Kurtz, Enoch Eby, Abraham Pheil, D. P. Miller, John Myers, George Hege, Daniel Neikirk, J. D. Wilson, C. H. Steerman, Norman



ELDER EDGAR LANDIS AND WIFE

Dentler, E. J. Egan, J. S. Walleck, Edgar Landis, M. B. Mentzer, Geo. Widder, Geo. Mourer, Daniel Young, M. R. Flohr, F. E. McCoy, Paul Miller, Harvey Martin, J. Kurtz Miller, J. H. Brindle, Edward Wingert.

Deacons: John Brandt, Michael Hoover, Geo. Brindle, Geo. Deihl, David Foust, Sr., Isaac Etter, Solomon Sollenberger, Jacob Bovey, John Etter, J. S. Shindle, David Hollinger, John Foust, John Wingert, W. E. Harglerode, James Blattenberger, L. H. Leiter, Geo. Snyder, Nathaniel Rotz, B. F. Branthalaver, A. B. Kriner, A. C. Foust, W. M. Spangler, Wm. Tedrick, G. A. Heckman, Geo. Byers, C. E. Lensbower, D. M. Halldeman, A. E. Hykes, Jacob K. Miller, David Heckman, J. K. Brindle, Wm. Foust, H. A. Etter, D. H. Stouffer, Samuel Hawbaker, Clarence Over, J. A. Weaver, Nelson Wilson, Ira Hawbaker, Paul Musselman, Spencer Whitmore, Merle Spangler, Jacob Oberholtzer.

Church Secretaries:
— 1904, Geo. Hege, served more than 25 years; 1904-1924, F. S. Ebersole; 1924-1926, Margaret Oellig; 1926-1927, Ralph Zimmerman; 1927-1938, Nelson Wilson; 1938 to the present time, Mildred Heckman.



EZRA D. AUMAN AND WIFE
Distinguished for Regular
Attendance at Services.



ELDER JOHN LEHNER AND WIFE

Church Treasurers: John F. Etter, Wm. Tedrick, D. A. Heckman, Samuel Hawbaker.

Sunday School

At the church council of August 29, 1891, the question of starting a Sunday school in the congregation was discussed and deferred until next meeting. At council March 25, 1892, the question of opening a Sunday school at Brandt's Church was discussed and the privilege given to any one who desired to do so. John H. Foust accepted the challenge. Sunday school superintendents at Brandt's Church have been, John H. Foust, James Blattenberger, Andrew Heckman, William Foust, Joseph Brindle, Harry Etter, Samuel Hawbecker—(1939).



ELDER DAVID A. FOUST
Member of Mission Board
Many Years.

At the council of March 25, 1893, the question of opening a Sunday school at Upton house was voted upon favorably. There were none opposed.

Sunday school superintendents at Upton Church have been George Hege—Assistant, F. S. Ebersole; W. E. Harglerode, Jacob Miller, Daniel Mickley, Williamson

Tedrick, Joseph Wingert, Luther Stouffer, Nelson Wilson, D. H. Stouffer, Paul Musselman, Spencer Whitmore, Paul Heckman.

From the beginning both Brandts and Upton were summer schools. Since 1915 they have been evergreen schools.

First Sunday school was organized at Shank's Congregation in the Spring of 1902. This was for the summer only. Since 1905 it has been an evergreen school.

Sunday school superintendents at Shank's Congregation have been Andrew Kriner, Luther Leiter, Andrew Kriner, Paul Musselman, Jacob Weaver, and Daniel Haldeman.

The Sister's Sewing Circle, Shanks Church

Mrs. Sue Pfoutz, of Waynesboro, Pennsylvania, met with the women of "The German Baptist Brethren Church" of Shanks Church in Back Creek Congregation, in the home of Frances M. Leiter (Mrs. Luther H.), January 18, 1906, to organize a Sewing Circle. The following organization was effected: President, Frances M. Leiter; Vice President, Susie Wallech (Mrs. John); Secretary, Blanche Wallech; Corresponding Secretary, Fannie Gearhart; Treasurer, Rebecca A. Kuhn (Mrs. William).

Each member gave 5c dues per month. Besides this they made and sold articles for household use and clothing. They took their sewing home and held their monthly meetings in the various homes.

In 1907 the Circle accepted the invitation of the President, Frances M. Leiter, to meet regularly in her home as it was becoming burdensome to move the sewing on hand from one meeting place to another.

Articles of clothing, food and money were given from time to time to the poor of the neighborhood and to the several ministers and their wives; also to several mission points.

Cocoa matting was laid in the aisles of the church and a Bible desk was placed on the long table where the ministers sat.

The Circle continued to meet in the home of L. H. Leiter until they moved to Greencastle in 1910.

In 1911 a call came from two neighboring churches, Shady Grove and Brown's Mill, in Falling Spring Congregation for help to organize Sewing Circles. The President, Frances M. Leiter was appointed to assist them and a Society was organized at each place.

The Shank Circle disbanded in 1912.

BIG CONEWAGO CONGREGATION

Divided Into Upper Conewago and Lower Conewago in 1849

The Big Conewago Congregation was organized in 1741. At the time of the organization it was the next to the largest

congregation in the brotherhood. It comprised a large territory, about East Berlin and York Springs in York and Adams Counties. After the Bermudian Seventh Day Baptists Brethren ceased to exist as an organization about the year 1820, the entire northern half of York County also became Big Conewago territory.

The first preacher was George Adam Martin, who was born in Germany in 1715, and came to America at an early day. He was a member of the Reformed Church under Peter Miller in the Tulpenhocken country. He united with the Church of the Brethren in 1735 and was ordained by Peter Becker in 1739. He lived first in the Coventry Church, later in the Conestoga Church. He then moved to the Big Conewago Church and became their first elder.

The account given by Brumbaugh in his History of the Brethren of George Adam Martin, states that Martin was a rash, impulsive, impatient man. He possessed an unusual mind, well trained in German and Latin, was a logical reasoner, a profound speaker, and a ready writer. He did not kindly receive admonition, because he declared that everybody who knew him considered him a great Doctor of Holy Writ. He argued with his brethren in the Big Conewago Church, that needless restrictions were adopted, in that they did not allow anyone who was not baptized to partake of the Holy Sacraments. The controversy continued in Big Conewago Church for some time, until George Adam Martin was disowned about 1760.

In 1770 this congregation contained seventy-seven members. Some of the names given by Morgan Edwards were, George Brown, preacher; John Heiner, Peter Fox, Anthony Dierdorff, John Dierdorff, Nicholas Moyer, Manasseh Brough, Michael Bosselman, David Ahrhard, Daniel Baker, Andrew Trimmer, Peter Dierdorff, John Neagly, Welty Brissel, Lawrence Baker, Nicholas Baker, Jr., Adam Dick, Henry Radibush, Jacob Sweigard, Peter Neiper, Joseph Latshaw, Abraham Stauffer, Henry Dierdorff, John Burkholder, Eustance Rentzel, Barnett Augenbaugh, Michael Brissel, Matthias Bowser, Philip Snell, Henry Brissel, George Wagner, George Resser, and their wives. The unmarried were: Peter Wertz, Ann Mummert, Christian Frey, Samuel Arnold, Mary Latshaw, Catherine Stidebaler, Sarah Brissel, Nicholas Baker, Marillas Baker, Jacob Brown, and Rudolph Brown.

As early as 1736, a constituency of the Cloister at Ephrata, Pennsylvania, moved to the Bermudian country. This was a section of country along the Bermudian Creek in York County, nearly in the center of the Big Conewago Church. These Cloister Brethren worshipped with the Brethren of Big Conewago Church. Conrad Beissel, founder of the Cloister, was noted for his proseliting attitude, and, it is presumed, when he heard of the controversy in Big

Conewago Church, he organized his Bermudian brethren in a Seventh Day Baptist organization in about 1758. (York County History.)

When George Adam Martin was disowned in Big Conewago Congregation, he was at a loss to find fellowship. He then journeyed to the Cloister at Ephrata in 1762 and became a disciple of Beissel. John Horn was his associate on this visit. Some brethren from the Big Conewago Church were opposed to his excommunication, namely: John Sterner, Peter and Abraham Knipper, Frederick Furhman, George Schleitler, Peter Zug, and a Brother Fink. They were anxious to reinstate him. After hearing of his acceptance of the Ephrata doctrine they dropped the matter. The Bermudian Church was under the control of Beissel and Peter Miller, until Beissel sent Rudolph Naelgle and Jacob Gass to the Bermudian Church in 1762, and ordered the members to receive George Adam Martin as elder and minister. The preaching of Martin drew large crowds. This being right in the center of Big Conewago Church, he might have won many of his former members to the Bermudian Church, but then John Mack, son of Alexander Mack, the founder, and a Brother Staub went among the members and explained to them the error and danger of the new movement. This blocked the way somewhat, for George Adam Martin winning over to his Bermudian Church members from the Big Conewago Church.

In spite of all their misunderstandings the Bermudian Seventh Day Baptist Brethren and the Conewago Brethren worshipped together in suitable houses and barns for quite a number of years.

About 1820 the Bermudian Seventh Day Baptist Church ceased to exist as an organization, having passed under the influence and control of the Brethren.

After the removal of Martin, elder Daniel Leatherman was placed in charge of the Big Conewago Church and on his removal to Maryland, Nicholas Martin was elected elder. He too moved to Maryland and was succeeded by George Brown, grandfather of the late Adam Brown. After the death of George Brown, Isaac Latshaw was placed in charge and after his death, William Trimmer, who remained elder until the congregation was divided in 1849.

At an election held at the house of Brother John Mummert on the 26th day of May A.D. 1847, by the members of the Church of Big Conewago in Adams County, to elect a brother to the word in said church the following votes were cast:

For Adam Brown -----	33
For Jacob Sower -----	7
For Daniel Longenecker -----	5
For Joseph Myers -----	1

We the undersigned Brethren do certify that the votes as they stand above were given for the above named Brethren, and it appears that Adam Brown was elected to the word May 26 A.D., 1847. The election by us:

William Trimmer
Peter Dierdorff
Jacob Brown
Andrew Dierdorff

at an election held at the house of Brother John Mumford
on the 26th day of May A.D. 1847. By the members of
the church at Big Canawago in Adams County, to elect
a brother to the Ward in said church. The following
votes were given.

For.	Adam Brown	1111 1111 1111 1111 1111 1111	33
"	Joseph Myers	1	1
"	Daniel Longenecker	1111	5
"	Jacob Sauer	1111 11	7

We the undersigned Brethren do certify that the votes
as the Stand above were given for the above named
Brethren, and appears that Adam Braun was
Elected to the ward May 26th A.D. 1847
the Election held by us

David Boutez
Samuel Miller
Andrew Miller
William ~~Miller~~
Jacob Brown
~~Andrew D. W. Daffy~~
Peter Dendorff

TELLER'S SHEET—ELECTION 1847

The Big Conewago Church multiplied in membership, and covered such a large scope of country, that a division was deemed feasible.

At a meeting held at Brother Jacob Lerew's in Big Conewago Congregation an election was held for a Brother at the word, in the presence of us the undersigned Brethren this 12th day of May A.D., 1849, and at the same time a division line in the congregation, beginning at Millers line on Forge Road, thence to Kings Tavern, thence to Big Conewago Creek at mouth of Beaver Creek, thence on County line to Abner Binders, thence York and Adams County line to Cumberland County line.

<u>VOTES</u>	<u>IN PRESENCE OF</u>
Daniel Longenecker ----- 26	Jacob Falkenstine
Joseph Myers ----- 26	Andrew Dierdorff
John Mummert ----- 4	Peter Dierdorff
Samuel Altland ----- 3	William Trimmer
John Hollinger ----- 2	Adam Brown
Manuel Gochenour ----- 2	
Samuel Trimmer ----- 1	
Abraham Smith ----- 1	
George Dierdorff ----- 1	
Daniel Dierdorff ----- 1	

The Big Conewago Church was divided at this meeting and named Upper Conewago and Lower Conewago, respectively.

At the time of the division of the Big Conewago Church in 1849, the following were ministers: William Trimmer, Elder in charge; Daniel Longenecker, Andrew Dierdorff, Peter Dierdorff, Joseph Myers, Jacob Brown, and Adam Brown.

The preaching services were held in the houses where they were large enough, and the Love Feasts and the bread-breaking were held in the barns. Services were held in the homes of Isaac Latshaw, William Pickings, Peter Dierdorff, Jacob P. Lerew, Daniel Trimmer, near Kralltown; Christian Raffensberger at Mulberry, and on the Casper Markey farm near Mulberry.

Seven yearly or annual meetings were held within the bounds of the Big Conewago Church. See chapter on Annual Meetings.

Tradition says that all the annual meetings held in the Big Conewago Congregation were on farms located on the banks of Big Conewago Creek, where there was easy access to the stream for watering the horses. During the meeting on the Peter Dierdorff farm, in 1844, the field west of the buildings, of about 10 or 12 acres was used for the horse pasture during the meeting. At this meeting, a horse had a leg broken from a kick received from another horse and had to be killed.

A solicitation was made and another horse purchased for the Brother who lived in Maryland or Virginia.

It was told by an old brother who attended this meeting: "Es Feld war foll Geil," (the field was full of horses). From the account given in the Pennsylvania Republican, a York County newspaper of 1844, "The weather was fine and the crowd large."

"The religious sect generally called 'Tunkers', we believe held a very large meeting at Peter Dierdorff's, Dover township which commenced on Friday and closed on Monday last. Members of the Society were present from every part of the Union where any of them resided. Religious services were

held in Mr. Dierdorff's spacious barn and conducted alternately in the German and English languages. The occasion attracted a very large concourse of people, and we are not extravagant when we say that at least two thousand persons were present on Sunday last. Every avenue of access to the house was crowded with vehicles and horses but many went on foot."

Divided into Upper and Lower Conewago in 1849. See history of these two congregations.

BOILING SPRINGS CONGREGATION

The church was built in 1875. It is in the territory originally known as the Cumberland Congregation which remained as such until 1836 when it was divided into two congrega-



BOILING SPRINGS CHURCH OF THE BRETHREN

tions, known as the Upper and Lower Cumberland. Boiling Springs belonged to Lower Cumberland. The Boiling Springs Congregation remained with Lower Cumberland until 1934.

Excerpts from the record of the organization of the Boiling Springs Congregation of the Church of the Brethren at the home of Brother Frank Carr on October 31, 1934. Devotions by Brother Kline; Scripture, I Timothy 6. Our acting elder, Brother Frank Lightner, officiated at the election of officers as follows: Secretary, Brother Frank Carr; Assistant

Secretary, Ida Carr; Treasurer, Brother Charles Trimmer; Chorister, Sister Maud Ditmer; Assistant Chorister, Mary Hassinger; Auditors, Brother Herman Carr and Brother Robert Cocklin.

The Baker house became the property of Boiling Springs Congregation through the separation. This house was razed in the summer season of 1935, and the material was used in



BAKER'S CHURCH—LOWER CUMBERLAND

the erection of the new addition to Boiling Springs Church which was to provide a preparation room for our Love Feast. The first Love Feast was held in the Boiling Springs house as a separate congregation on the first Sunday in November, 1935. Brother Otho Hassinger and Brother Robert Cocklin were ministers for the Boiling Springs Congregation.

In 1937 Brother Albert Cook became pastor of the church serving under the eldership of Brother J. E. Rowland until 1940 when Brother Rowland moved to New Paris in central Pennsylvania. Elder Henry L. Miller, of Mechanicsburg, succeeded Brother Rowland as presiding elder. There are thirty-five members.

The Boiling Springs Congregation did not organize a Sunday school until November 22, 1914. There was a meeting held after church service for the purpose of organizing a Sunday school. Brother Ira Hart officiated. We then proceeded to elect officers: Superintendent, Brother Elmer Richwine; Assistant, Brother Frank Saphore; Treasurer,

Brother George Keeny; Secretary, Sister Mary Thrush.

A meeting was called at the home of Brother Michael Landis on Wednesday evening, November 25th, 1914, for the purpose of setting the hour for our Sunday school and make some plans for literature. The hour was set for 2:15 P.M. for a few Sundays at least, to teach from the Bible until the new quarter when we would get the regular quarterly and have school at 9:30 A.M. There were about twenty-five members. The school sessions have been held regular until this time. The present superintendent is Wesley Crusey.



PASTOR J. ALBERT COOK AND WIFE

BUFFALO CONGREGATION

Wendell Becker, now Baker, imigrator from Pultz, Germany, landed at Philadelphia, September 27, 1749. He located at Amwell, Hunterdon County, New Jersey. While there he united with The Church of the Brethren. In 1772 he, with his family, moved into Buffalo Valley. He bought what was known as the George Calhoun Tract of Samuel McClay. After his death he was buried in a private cemetery on his farm, which has since been the burying place of many of his descendants. For a number of years Wendell and his wife were the only members of the Church of the Brethren in the valley.

John Baker, oldest son of Wendell Baker, a mill-wright going from place to place in pursuit of his trade, while at East Berlin became acquainted with a widow by the name of Horlacher, whose maiden name was Mary Lawshe. They were married and for a time lived near the town of East Berlin, on the banks of the Conewago. Brother and Sister Baker united with the Church of the Brethren. To this union was born a daughter, Anna, to whom we shall again call attention. Brother Baker's wife died and in course of time he married Mary Hollinger and moved to Buffalo Valley.

In the year 1816 Elder David Shellenberger and David Smith, of Lost Creek, Juniata County, held a meeting at the

home of Brother John Baker and after this these brethren and others held meetings at the home of the brethren at various intervals. On one of these early visits to Buffalo Valley it is said that Elder David Shellenberger crossed Penn's Creek, on horse back, when the creek was overflowing its banks.

The first member baptized in the valley was the wife of Jacob Braefogel. Some time later John Eyer united with the church. In 1817 Ester Nickel and Mary Hupper joined. Polly Peters was baptized, by a minister by the name of Stover, in 1821. Sister Peters later became the wife of Abraham Slifer. In 1822 came Michael Peters, John Keister and wife Magdalena Mertz, and Anna (nee Baker) Beaver, already mentioned.

John Royer and wife, Anna, (nee Groff), moved into the valley in 1823, locating on a farm near what is now known as Vicksburg, southeast of the Buffalo Church, about four miles, with him came his son, Jacob, married to Susannah (nee Moyer) now Myers. The sixth of seven children born to this union was John G., well known in the Church of the Brethren. Jacob and his wife are buried in the Buffalo Cemetery. Along with them came Isaac Myers, brother of Susannah, to whom we shall again refer. In 1825 Abraham Slifer, wife and sister united with the church.

In the fall of 1826, under the supervision of Elder David Shellenberger, of Lost Creek Congregation, and Elder Christian Long, of Huntingdon County, the Church of the Brethren was organized. The birth of the Buffalo Congregation took place at the home of John Royer, located as above stated, east of the Buffalo Church, at the first Love Feast occasion. At this meeting John Royer and David Shellenberger who had recently moved into the congregation were elected deacons. The charter members with few exceptions were the people mentioned.

In the spring of 1828 Joel Royer and wife, Susannah, with their large family moved into the congregation and in the fall of the same year the second Love Feast was held, at the home of Jacob Royer, son of John. At this meeting David Shellenberger was elected to the ministry. The following year another election occurred and John Royer was called to the ministry and his son, Jacob, and Henry Reubsan to the office of deacon. These brethren labored together until the year 1834, when by another choice Henry Reubsan was called to the ministry and Joel Royer and Isaac Myers, having received about the same number of votes, were installed as deacons.



JOHN G. ROYER



HOUSE WHERE BUFFALO CHURCH WAS ORGANIZED

John Lauber, a minister, moved into the congregation during the fall of 1835.

David Shellenberger moved to Ohio in the spring of 1837 and the following year Henry Reubsan also moved to the same state. During a Love Feast held at the home of John Lauber, in 1839, Isaac Myers was chosen minister, and John Boganrief and Allen Boyer deacons.

In the year 1840 a minister, John Sprogle, with his family moved into the congregation. At this time the ministerium of Buffalo Church consisted of John Royer, John Lauber, Isaac Myers, and John Sprogle. The deacon body were Jacob Royer, John Boganrief and Allen Boyer. These brethren labored together for a space of six years.

John Lauber and Allen Boyer moved to Illinois during the spring of 1846 and the same year Charles Royer and John Shively were chosen deacons. In the fall of this year John Royer died. The official body then consisted of two ministers and four deacons.

In the year 1847 Charles Royer was chosen to the ministry. This was the fifth ministerial election held in the Buffalo Congregation and gave the church three ministers and four deacons. In this proportion these brethren labored together until 1850. About this time there were many accessions to the church.

During the year John Sprogle and Isaac Myers were ordained, Elders John Boganrief was chosen to the ministry and

Robert Badger and Isaac Royer to the office of deacon. This same year Joel Royer and John Shively died. This left the church again with three ministers and four deacons. The following is an extract from the diary of Elder John Kline: "September 28th we got to John Royer's in Union County. On Monday, September 30th, a vote of the church was taken and Isaac Myers and John Sprogle were ordained to the full work of the Gospel Ministry."

About this time, the official brethren extended their activities, usually going on horse back, beyond the mountains into the adjoining valleys. Two ministers, or a minister and a deacon would fill the appointments every eight, or sixteen weeks. This effort was continued for a number of years and resulted in the organization of the Sugar Valley Congregation June 8, 1880 (see history of Sugar Valley Church of the Brethren) with forty members, one minister, and one deacon and Elder Isaac Myers of the mother congregation in charge.



ISAIAH BEAVER AND WIFE

In 1856 Robert Badger was chosen minister and Christian Shively deacon.

June 3rd, 1859, John L. Beaver was elected to the ministry and the following fall Adam Beaver was called to the office of deacon. May 30th, 1860, Adam Beaver was chosen minister and John G. Royer deacon. In 1863 John G. moved to Ohio. June the 18th, of this year, Jacob S. Shively and George Myers, son of Isaac Myers, were elected deacons. This brought the official number to five ministers and five deacons.

May the 11th and 12th, 1868, the District Meeting for the Middle District of Pennsylvania was held in the Buffalo Congregation. John Beaver and George Myers represented the congregation as delegates.



JOHN L. BEAVER AND WIFE

In the year 1867 Samuel Longenecker, a minister, moved into the valley from Adams County and on October 8th of the same year William Moore and Peter H. Beaver were called to the office of deacon.

October 9th, 1868, George Myers was called to the ministry. This is the first year that the minutes of the church are available. The official body as recorded were Isaac Myers, elder; Charles Royer, Samuel Longenecker, John L. Beaver, and Adam Beaver, ministers; Jacob Royer, Sr., Isaac Royer, Jacob S. Shively, William Moore, Christian M. Shively, George Myers, and Peter H. Beaver, deacons. Peter H. Beaver was elected secretary.

In 1869 Jacob Royer, Jr., was elected deacon and William Moore moved to Illinois. Jacob Royer, Sr., was excused from active service as deacon. The following year Jacob Boop was chosen deacon. In 1872 Samuel Longenecker moved to Iowa and John Boganrief died. The church now had in active service five ministers and six deacons, with a membership of about 200.

September 23rd, 1874, Charles Royer was ordained elder. He lived until 1895, serving the church 48 years as minister, 21 as elder, 16 of which he was elder in charge. In 1878 Augustus Pick was elected deacon. The following year Peter H. Beaver was called to the ministry. With this election the church had three Beaver brothers in the active ministry, sons of Anna (Baker) Beaver, already mentioned, John, Adam, and Peter. We are indebted to Peter Beaver for much of the data contained in this article, selected from his contributions to the Brethren's Year Books, of 1873 and 1875. During the years 1877, 1878, and 1879, Peter H. Beaver edited and published a paper which he called "The Little Deacon". The mother of the Beaver brothers was present at the first meeting

held in 1816 and was one of the charter members. In 1876 Jacob Royer, Sr., died, having filled the office of deacon for 53 years.

In 1879 Elder Isaac Myers died, having served the Buffalo Church for a space of four years as deacon and 40 as minister, 29 of which he was elder in charge.

During the year 1881 Howard Miller, later editor of the Inglenook, a native of Buffalo Valley, who had been teaching in Somerset County, where he united with the church and was elected to the ministry, returned to his former home and handed in his letter of membership, and was granted a letter in 1888.

Christian M. Shively died in 1880. George Myers moved to Indiana in 1881. Peter H. Beaver united with the Progressive Movement in 1888. Adam Beaver passed beyond in 1898, having served the church as a minister for 38 years. John L. Beaver died in 1901, after 42 years of faithful service as minister, 10 of which he was elder in charge.

April 25, 1888, another District Meeting was held in the congregation. Isaiah Beaver, son of John Beaver, was elected deacon in 1880, serving a term of nine years, when he was called as a minister, laboring in this capacity until his death in 1921. Simon Showalter was chosen minister in 1883 and ten years later was granted a letter. John Feese was elected deacon in 1886 and died the following year. David Boop was

called the same year as deacon and to the office as church treasurer in 1896, discharging his duties until he affiliated with the Old Order Church in 1907. Jacob S. Shively was elected church treasurer in 1886 and served for the space of ten years. He died in 1912. Jacob Royer, Jr., united with the Old Order Brethren in 1884.

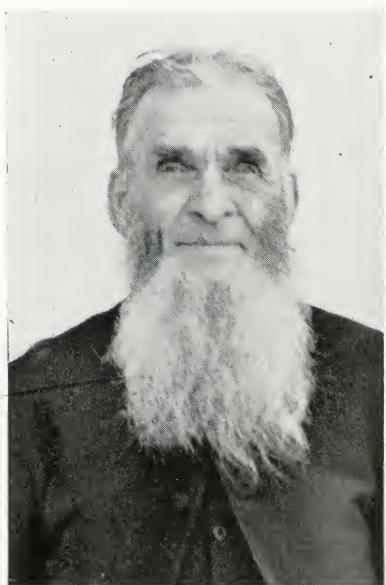
John Krebs, a deacon, held his membership with the Buffalo Church from 1888 to 1898, when he was granted a letter. The same year Daniel Royer and Josiah Boop were elected deacons. Some time later Royer was granted a letter and Boop served until he died in 1917. Isaac Hedding was chosen deacon in 1890 and served the congregation as Sunday school superintendent from 1893 to 1897, when he moved to Virginia. At the same election in 1890 David H. Strickler was also chosen deacon and the following year was called to the ministry, in which capacity he served only for a short time. He was church secretary from 1891 to 1910, and served as treasurer from 1907 to 1921. Brother Strickler was superintendent of the Buffalo Sunday School for the years 1892 and 1893, and again served in this capacity from 1920 to 1923.



DEACON JACOB S. SHIVELY
AND WIFE

He has since been retained as an honorary member of the Sunday school board.

The Sunday school activities of the Buffalo Congregation date from 1856. "Flashlites from History", by John S. Flory, page 158: "The Buffalo Valley church in Pennsylvania organized a Sunday school in 1856 in which J. G. Royer was one of the teachers. This was a union school and was held in a school house." No record of this or other early efforts relative to officers and additional teachers is available at this time.



MINISTER SAMUEL S. STAROOK

elected deacon and granted a certificate that same year. Augustus Nickle was elected church secretary in 1888 and served a term of 13 years, and as Sunday school superintendent for the years 1897 and 1898. Elder Edmund D. Book of the Perry Congregation served as elder in charge from 1901 to 1906. His deep concern for the church was greatly appreciated.

Emaus Royer was elected deacon in 1902 and died in 1927. Brother Royer served the church as secretary from 1910 to 1924 and as Sunday school superintendent from 1908 to 1914. John Royer, son of Emaus, was called to the office as deacon in 1906 and the following year was chosen minister. He was granted a letter in 1913. John Trutt was chosen deacon in 1906 and Elias Trutt, his father, was called to the same office a year later and died in 1918. Daniel Boop was elected in 1906 and died in 1933. William Boop was chosen

Henry Royer was chosen deacon in 1892 and served in this capacity until his death in 1900. Samuel S. Starook was elected deacon at the same time and after four years was called to the ministry (at this writing, he is the oldest minister in the district). Greene Shively, son of Jacob S., was called to the ministry in 1894 and has been in charge of the Buffalo Congregation as elder since 1906. Drawing close to a half century of service as a minister, and 35 years as elder. He served as Sunday school superintendent from 1899 to 1905 and from 1914 to 1917.

David Ely was called to the office as deacon in 1896 and served until his death in 1912. David Heddings was



ELDER MERVYN W. MENSCH AND WIFE

deacon in 1907, and also filled the office of treasurer from 1928 to 1932. Arthur Boop was chosen deacon in 1908.

Mervyn W. Mensch was called to the ministry in 1918 and in 1920 was called by the congregation as pastor. For a time he published an interesting church paper called "The Buffalo Messenger". At his request the church relieved him of this obligation in 1929 and by the order of the church the elder in charge assumed this responsibility, continuing to the present with Brother Mensch assisting. Brother Mensch was ordained May 18, 1933.

Winey Mensch and Jacob Shively, son of Greene, were chosen to the office of deacon in 1918. Brother Mensch served as church treasurer from 1921 to 1928 and as Sunday school superintendent from 1917 to 1921. Cloyd Mensch was elected church secretary in 1924 and served until 1934 and was reelected in 1938. Charles H. Keister was elected church



ELDER GREENE SHIVELY AND WIFE, ADDA M. SHIVELY

treasurer in 1932 and to the office of deacon in 1934. Reno H. Hoffman was also called as deacon at the same time and has served as Sunday school superintendent since 1932. Sister Jane A. Boop was elected church secretary in 1934 and served until her death in 1938.

At the beginning of the year 1941 the official body of the Buffalo Church consists of Greene Shively, elder in charge and pastor; Elder Mervyn W. Mensch, assistant; David H. Strickler and Samuel S. Starook, ministers; John M. Trutt, Arthur E. Boop, William M. Boop, Jacob G. Shively, Winey G. Mensch, Reno M. Hoffman and Charles H. Keister, deacons; David H. Strickler, honorary member of the Sunday school board; Reno M. Hoffman, Sunday school superintendent, and Robert M. Wert, assistant. Membership 160.

Buffalo Church of the Brethren Meeting Houses

May 21, 1850, the Buffalo Congregation purchased a plot of ground for a cemetery, about three miles northwest of Lewisburg, from Joel Royer, Jr., for the sum of \$50.00. Isaac Myers, Adam Royer, and Israel Royer represented the church as trustees.

Some time later the first German Baptist Church (now the Church of the Brethren) in the valley was built on land adjacent to this cemetery. It is said that on a number of occasions, the brethren from the west end of the valley, walked a distance of over a score of miles in order to attend services at this meeting place. In the passing of the years, conditions changed; services were discontinued, and in 1904, the building was removed to White Springs, about two miles south from where the Buffalo Church is now located. The church was rededicated in the fall of the same year, Elder Edmund D. Book being the guest speaker.

At this time a goodly number of the brethren and sisters were located in this vicinity. The congregation had reached the low tide of 40 members, who concentrated their efforts here during the later part of the "horse and buggy days", and while the automobile was passing through its experimental stage. For a space of sixteen years, during this time the church took a forward trend and when the automobile became the chief agency of transportation, services here were discontinued and again assumed at the Pike Meeting House, now known as the Buffalo Church of the Brethren. This decision was passed January 1st, 1920. Here the church has since united her efforts.

During the year 1861 the Brethren built a church in the west end of the valley, near Laurelton, known as the Hartley House, near an old cemetery. It was built on land owned by Brother John Showalter. No deed was granted until November 9th, 1882, when it was sold by Brother Showalter

to Brethren Adam Musser, John Showalter and Lewis Badger, trustees of the church, for \$1.00.

During the beginning of the Civil War the meetings here were well attended, but as the spirit of seventy-six revived and the brethren continued to preach the principles of peace, the community interest abated.

The brethren still continued holding their Love Feasts in houses and barns. Realizing the need of a meeting place centrally located, capable of accommodating its growing membership and equipped for the purpose of observing the ordinances,



BUFFALO CHURCH IN 1864—PRESENT MEETING PLACE

the Buffalo Church of the Brethren was erected in 1864, one and a half miles west of Mifflinburg, along the State Highway Number 45, then known as the Erie Pike.

On May 21, 1864, the ground was purchased from Mr. Samuel B. Barber, by Jacob Royer, Sr., and Isaac Royer, deacons, representing the church. Brother Jacob Strickler, Jr., being the architect and builder, assisted by Brother Jacob Boop and other brethren and friends. This meeting place soon absorbed the interest at Kelly and Hartly meeting places. The Kelly House was moved to White Springs and the Hartly House was sold at public sale in 1926. The proceeds were used toward repair of the Buffalo Church, rededicated during the fall of the same year.

During the year 1881 and 1882 Brother Howard Miller compiled a small volume known as the "RECORD OF THE

FAITHFUL", containing 99 pages. This was among the first efforts to group the Brethren Ministerium by congregations, noting time of organization, number of charter members, present membership, time the first house was built, and number of additional houses then in the congregation.

The Sisters Aid was organized, at the home of Sister M. Catherine Shively, March 1, 1933. The following officers were elected: Sisters M. Catherine Shively, President; Roda A. Wert, Secretary; and Mary S. Wert, Treasurer. Twelve members were present at the meeting. Twenty-nine sisters constitute the present membership. Officers: Mary A. Wert, President; Ada V. Mensch, Secretary; and M. Catherine Shively, Treasurer. They aim to meet monthly. The society has rendered a creditable service to the church with contributions made possible through their various activities.

Elders Ordained

John Royer -----	1850
Isaac Myers -----	1850
John Sprogle -----	1850
Charles Royer -----	1874
John Beaver -----	1891
Greene Shively -----	1906
Mervyn Mensch -----	1933

Ministers Elected

David Shellenberger -----	1826
John Royer -----	1829
Henry Reubsan -----	1834
Isaac Myers -----	1839
*John Sprogle -----	1840
Charles Royer -----	1847
John Boganrief -----	1850
Robert Badger -----	1856
John Beaver -----	1859
Adam Beaver -----	1860
*Samuel Longenecker -----	1868
George Myers -----	1868
Peter Beaver -----	1879
Isaiah Beaver -----	1889
*Howard Miller -----	1881
Simon Shoewalter -----	1883
David Strickler -----	1891
Greene Shively -----	1894
Samuel Starook -----	1896
John Royer -----	1907
Mervyn Mensch -----	1918



BUFFALO CHURCH GROUP, 1941

Elected Sunday School Superintendents

David Strickler -----	1892-1893
	1920-1932
Isaac Hedding -----	1893-1897
Augustus Nickel -----	1897-1899
Greene Shively -----	1899-1906
	1914-1917
Augustus Pick -----	1906-1908
Emaus Royer -----	1908-1914
Winey Mensch -----	1917-1921
Reno Hoffman -----	1932-

Number of members is 161.

*Indicates moved into the congregation an official.

CARLISLE CONGREGATION

The history of the Carlisle church began on the last Sunday of October in 1907. The work was supervised alternately by the Upper and Lower Cumberland Congregations; Carlisle being in the center of these two points. Elder John A. Miller, of Oakville, Pennsylvania, preached the first sermon at a meeting which was held in Clark Newsbaum's Hall on South Hanover Street. Meetings were held at this location for a few months, and then moved to Sipe's Hall on North Hanover Street; later moved to Cochran and Alcock's Hall on South Hanover Street. Here the meetings were held until the building of the present church house at West and Walnut Streets. The Mission Board of Southern Pennsylvania assisted in the work and finally effected an organization. Elder Joseph A. Long, of York, Pennsylvania, was then chairman of the Mission Board.

On August 31, 1913, Brother Long called a special meeting for the purpose of getting an organization started, and also to consider the building of a church house. The matter was then placed in the hands of the District Mission Board, and a tentative organization was effected by electing Abram S. Hershey, Secretary; E. W. Roth, Treasurer. During the joint program the funds were handled by Joseph N. Shatto. At this time a committee was also appointed to conduct Christian Workers meetings.

January 5, 1914, another special council was called at which time the congregation was organized as the Carlisle First Church of the Brethren. At this meeting Elder Joseph A. Long was elected elder in charge, and the Mission Board to retain direction and supervision. It was decided by a large majority vote that plans continue for the building of a church. A committee of finance was appointed as follows: Joseph N.

Shatto, J. E. Faulkner and Isabelle Sheaffer. There were about 46 members living within the bounds of the Carlisle church at this time. Brother J. E. Trimmer was the only resident minister.

Progress on building a church house began and moved along rapidly through the local solicitors and the help of the District Mission Board. Their hopes were realized on September 6, 1914, when the new church and Sunday school rooms were dedicated. Elder I. N. H. Beam, of Virginia, preached the dedicatory sermon. The first Love Feast was held December 13, 1914, Elder Joseph A. Long officiating.



CARLISLE CHURCH AND PARSONAGE

The territorial lines were designated as three miles surrounding Carlisle from the court house. The church at once became self-supporting, so far as current finances were concerned. The cost of the building was met by local contributions and also by the help of the District Mission Board. "The North American", of Philadelphia, issued an account of the dedication on September 11, 1914, which said, "The church cost approximately \$10,000.00." This was probably too high, the total cost being between \$8,000.00 and \$10,000.00.

Elder Joseph A. Long was in charge from the time of organization until his death December 10, 1923. At the following council meeting Elder J. E. Trimmer was elected elder and served in this capacity until July 16, 1931. The District Ministerial Board had charge of the eldership from

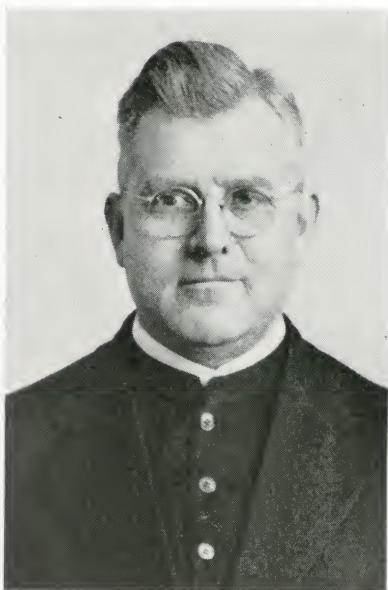
July, 1931 to January, 1933, having appointed Elder C. B. Sollenberger to have oversight as the resident elder. Brother Sollenberger was elected to the ministry May 16, 1920, having served the church in connection with teaching school. During a period of 1931 to 1937 he served the Newville church as pastor and elder. In 1931 he was elected by the District Conference budget field man, continuing to the present.

Elder H. M. Snavely moved to Carlisle in the fall of 1931 to the pastorate, and was elected elder in charge January, 1933, continuing in that office to the present.

Several ministers have served the congregation in the free ministry of which there is record of the following: from Lower Cumberland, Henry Beelman, William Murphy (who later brought his membership to Carlisle, April 17, 1922), Jacob Miller, Levi Mohler, Walter Cocklin, and Jacob E. Trimmer; from Upper Cumberland, John A. Miller, S. M. Stauffer, Noah Cockley, John A. Garns, Albert A. Evans, and William Sheaffer; from Carlisle, Jacob E. Trimmer, Albert Hollinger, William Miller, Harry Brindle, C. B. Sollenberger, B. F. Kline, and William Burkholder.

At the suggestion of Brother J. A. Long, who was then elder in charge, the church began to look toward having a pastor. A committee was appointed and in the course of a few years things took shape for supplying pastoral care of the church. Elder S. M. Stauffer was secured as the first pastor, and served from April 1, 1918 to April 1, 1919. Elder Trostle P. Dick served as pastor from October 1921 to April 1923. Elder D. E. Miller served the church from April 1, 1925 to September 1928. The church was then without a resident pastor until December 1, 1931, when Elder H. M. Snavely took up the work, continuing to the present. Brother Snavely was elected to the ministry December 22, 1923, at Hershey, Pennsylvania, and ordained to the eldership at Myersville, Maryland, August 23, 1931.

Elder J. E. Trimmer lived in the congregation before the organization in 1914, having been elected to the ministry in



ELDER H. M. SNAVELY, PASTOR

MINISTERS AND WIVES—THE CARLISLE CHURCH
Left to right: Elder C. B. Sollenberger and wife; Elder J. E. Trimmer and wife; Elder H. M. Snavely, pastor, and wife.
Inset upper left: Mrs. Wm. Burkholder. Upper right: Minister Wm. Burkholder.



Lower Cumberland, Mohlers church. He was ordained in Carlisle during 1920. Elder C. B. Sollenberger is the only minister elected by the Carlisle Congregation, May 16, 1920, and was ordained to the eldership April 6, 1931. Elder William Murphy lived in the congregation from April 17, 1922, to his passing from this life January 16, 1937. He was 81 years of age. The present ministers are Brethren J. E. Trimmer, C. B. Sollenberger, H. M. Snavely, and William Burkholder who was elected at Upper Cumberland August 14, 1909, and was received at Carlisle, October 19, 1932.

There were two deacons elected by the congregation, J. E. Faulkner and Lewis Hull, April 9, 1914. Sister Hull, who was active in the Ladies' Aid Society, and other work, passed from this life February 21, 1937. E. W. Roth, elected a deacon in the Perry Congregation in the fall of 1908, moved to Carlisle before the church was organized. Joseph N. Shatto, elected a deacon in Lower Cumberland in the fall of 1895, lived in Carlisle before the organization of the church. F. W. Boldosser, elected a deacon April 5, 1924, at Huntsdale, and his wife transferred their letters to Carlisle January 4, 1932. On July 10, 1932, C. S. Cohick and wife were received in Carlisle from Newville where they had served in the deacon's office since August 5, 1915. Edgar G. Lehman, elected a deacon April 7, 1923, in Newville, and his wife were received in Carlisle on April 5, 1937. Orville Peiper, elected a deacon April 7, 1923, in Newville, and his wife were received in Carlisle October 4, 1937. On December 5, 1937, Galen Brindle and wife were received from the Marsh Creek Congregation where they had served in the deacon's office since June 1, 1930. Charles W. Trimmer and wife, elected to the deacon's office in Lower Cumberland Congregation, Baker House, October, 1926, were received from the Boiling Springs Congregation on October 29, 1939.

The church has made steady progress. Some of the outstanding features are indicated below. Barbara Roth in her will bequeathed \$1,000.00 to the church for a parsonage fund. This was put on interest and with some added contributions in 1932 had reached the amount of \$2,000.00. The need of a parsonage was apparent to all, and on October 3, 1932, the pastor and family moved into a modern and well constructed brick house joining the church. In the spring of 1933 the interior of the church was refinished. The Ladies' Aid Society paid for this from their earnings. A baptistry was installed and first used in February, 1937. Many things which contribute to the upkeep of the church have been supplied by various classes of the Sunday school and auxiliary organizations. It should also be added that the Aid Society has made large contributions to the parsonage fund.

It should be mentioned in relation to the debt on the parsonage, that Mrs. Katie Zimmerman, daughter of Sadie



CARLISLE CHURCH—DEACONS AND WIVES

Richter who was a member when the church was organized, gave an annuity bond for \$1,000.00 to the building of the parsonage in memory of her mother. Barbara Shenk remembered the church in her will to the amount of \$500.00 in memory of herself and husband, D. W. Shenk.

The congregation was mission minded from the beginning, having supported the cause of missions in various ways. At times as much as \$500.00 a year was given by the congregation. During the past year monthly offerings were taken for Brethren Service, Relief and Peace. The Sunday school has had a part in missionary and local projects. The present enrollment is 200.

The history would not be complete without mentioning the Sisters Aid Society which was organized April 6, 1914, with an enrollment of 13 members. Sister Catherine Garland was the first president; Sister Lizzie Trimmer, wife of Elder J. E. Trimmer, vice president; Sister Bertha Homer, secretary; and Sister Isabelle Sheaffer, treasurer. Sister Sheaffer was active until a few years ago. She is now in her ninetieth year. Sister Lizzie Trimmer was the second president, and held that office until her decease, September 25, 1933. Since that time Sister Blanche Snavely has been president, and Sister Elizabeth Adams, secretary-treasurer. Through the years the society has done much in supplying needed equipment for the church and church school. They have furnished most of the equipment for Love Feast, and also given large sums to the Women's Work projects for missions. The refinishing of the interior of the church in 1933 cost over \$400.00, which was paid by the society.

District meeting was held here in October, 1931, and the ministerial and Sunday school meetings were held here in August, 1937.

The church membership is 198.

CHAMBERSBURG CONGREGATION

The work in Chambersburg was begun by the District Mission Board of Southern Pennsylvania. The first effort was made in 1905. After a little over a year the work was dropped. In September of 1907 the board asked Brother William Anthony, of Shady Grove, to visit Chambersburg with a view of determining the possibilities of a mission in the town. In November, 1907, the board made request of the three congregations which centered in the town, Falling Spring, Back Creek, and Ridge, for the privilege of working the town as their discretion might dictate.

The present house of worship was erected in 1908 at a cost of \$4,637.48. The dedicatory sermon was preached by



CHAMBERSBURG CHURCH



AUDITORIUM, CHAMBERSBURG CHURCH

Brother A. L. B. Martin November 29, 1908. Previous to the erection of the church building, services were held in the home of Brother Jacob Keller in East Washington Street. The congregation was organized in June, 1910, and was duly accepted by District Meeting after which the Mission Board ceased to have the oversight. Brother W. A. Anthony was the first presiding elder. The membership numbered fifty-one at the time of organization.

The family names included the following: Lehman, Trimmer, Keller, Brumbaugh, Trout, Zug, Forney, Crusey, Stamey, Lightner, Hicks, Bear, College, Carr, Schuckman, White, Kriner, Ashway, Ward, Bittinger, Kittinger, Flohr, Kennedy, Kinzer, Shetter, Byers, Wyble, McCoy, Brown.

The following ministers were elected and installed in the Chambersburg Congregation: F. E. McCoy in 1910, and Adam E. Forney June 8th, 1912.

The following elders have had the oversight of the congregation at various times: W. A. Anthony, Peter S. Lehman,



RALPH G. RARICK, PASTOR, AND WIFE

C. H. Steerman, G. S. Batzel, S. D. Hartranft, B. F. Lightner, C. E. Grapes and M. B. Mentzer. The following ministers have served the congregation as pastor: C. H. Steerman, G. S. Batzel, Calvert N. Ellis, Samuel D. Lindsay, A. L. B. Martin and C. E. Grapes. Ralph G. Rarick became pastor June 1, 1941.

Two of the charter members were deacons—Brother Milton Brumbaugh and George Byers. The church at different times elected the following deacons: William Monn, Jessie Berger, Samuel Keefer, Brother Eshelman, J. J. Kriner, John Lehman, and Frank K. Sellers, all deceased.

The present deacon board consists of the following: Blaine Bear, John W. Crusey, G. A. W. Stouffer, E. D. Hock, Bruch Bard, F. A. Witter, Abram I. Burkholder, C. Lehman Wenger, and D. Carl Stouffer.

OFFICIAL BOARD, CHAMBERSBURG

First row, left to right: G. A. W. Stouffer, Sunday school superintendent; Mrs. Mentzer and Elder M. B. Mentzer; Pastor Ralph G. Rarick and Mrs. Rarick; Music Director S. Blaine Bear. Second row: Mrs. G. A. W. Stouffer, Mrs. Burkholder, Mrs. Emma K. Sellers (widow of Deacon Frank Sellers); Mrs. Bard, Mrs. Bear. Third row: D. Carl Stouffer and Mrs. Stouffer, Mrs. Hock, Mrs. Wenger, Mrs. Witter, E. Bruce Bard. Fourth row: Abram I. Burkholder, Elmer D. Hock, C. Lehman Wenger, Fred A. Witter, Adam E. Forney, minister.



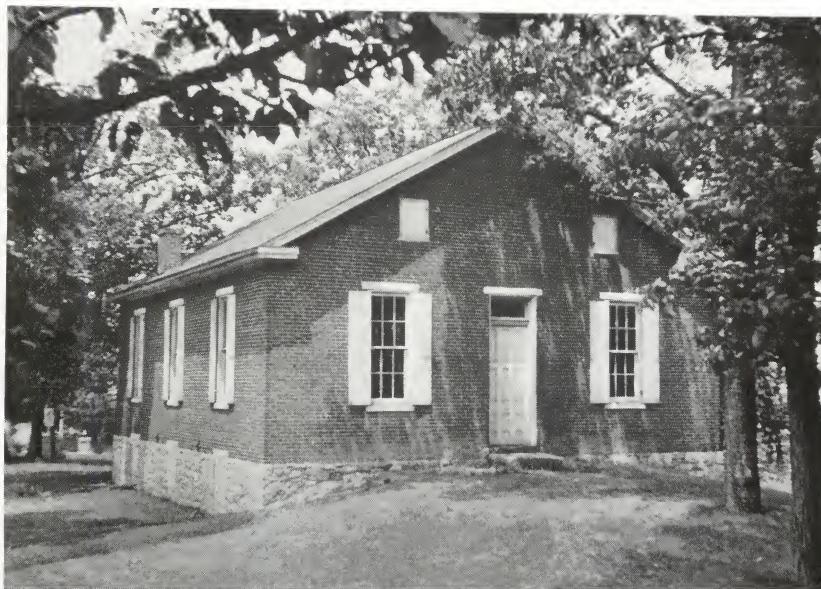


PARSONAGE, CHAMBERSBURG CHURCH

The Sunday school was organized in the home of Brother Jacob Keller in East Washington Street March 1st, 1908. Brother Emory P. Trimmer, of York, who was at that time residing in Chambersburg, was instrumental in organizing the Sunday school and was the first superintendent. Brother G. A. W. Stouffer is the present superintendent. The Aid Society dates back to the early days of the congregation and is still active.

Some minor remodeling has been done at various times to the church building. The basement is now fairly well equipped for Sunday school classes and social events. Proceedings are now in our program to incorporate the congregation. The Mission Board in 1936 turned over to the congregation the legal title to the church property located in South Fourth Street. April 1, 1938, the congregation purchased the double dwelling and lot adjoining the church on the corner of Fourth and Liberty Streets. The same year a new front was built to the church which also connected the dwelling and the church. The dwelling was renovated and painted. Three rooms are used for Sunday school classes, young people's meetings, and the Ladies' Aid Society. The second floor of the north side is converted into an apartment for the use of the sexton. The entire dwelling on the Liberty Street side is arranged for the parsonage.

The present membership is listed at two hundred and fifty-three (253).



SALEM MEETING HOUSE—CHAMBERSBURG CHURCH

The Chambersburg Congregation now has the ownership and control of the Salem church and burying ground which was formerly a part of the Ridge Congregation.

CODORUS CONGREGATION

The Codorus Congregation was organized in the township of Codorus, eleven miles southeast of York, in 1758. Prominent among the members to organize the Codorus Church were Rudy Yunt, Peter Brillhart, John Brillhart, Henry Neff and wife. The first elder of this church was Jacob Danner, a son of Michael Danner who was a prominent man in the early history of the county and one of the five commissioners appointed to view and lay off York County in 1749. Jacob Danner, Henry Danner and their father, were among the most intelligent of the first German emigrants, west of the Susquehanna River. After Jacob Danner moved to Frederick County, Maryland, Henry Neff was called to the ministry and remained in charge until after 1775. Some of the other members of this church before 1770, were as follows: Jacob Tilman, wife and daughter; Jacob Spitzer, wife and two daughters; Jacob Neiswanger and wife; Anna A. Neiswanger, Elizabeth (Seip) Sipe, George Beary and wife, John Harold and wife, William Spitzer and wife, Christian Eby, Wendell

Baker and wife, Michael Berkey and wife, George Etter and son, Mathias Sitler and wife, Susanna Weltner, Catharine Brightley.

These brethren held their first meetings of worship in the homes of the brethren. It is supposed the first meeting was held at the home of Brother Christian Eby, later John Eby now the Keeney home near Shrewsbury. As the membership grew, more houses were built for holding meetings. They built their new houses with partitions that could be removed



KEENEY HOMESTEAD

Present residence of Brother Emanuel Keeney. Services were held here before any of Codorus houses were built.

and the entire first floor thrown open in one room, leaving only the posts that held the buildings. Some of the homes where meetings were held regularly, until the East Codorus Church House was built in A.D. 1872, are as follows: John Keeney, near Shrewsbury, Pennsylvania; Jacob Falkenstein, Glad-felters Station, Pennsylvania; Isaac Myers, near Loganville, Pennsylvania; Joseph Y. Myers, east of Loganville; Samuel Bowser, near New Freedom, Pennsylvania; Charles Small, near Shrewsbury, Pennsylvania; Thomas Gray, southeast of York; Martin Feigley, near Loganville; John Keeney, Loganville; Jacob Brillhart, near Loganville; Jacob Aldinger, Brillhart Station; Isaac Fitz, east of York; Joseph Marks, southeast of York; George Ness, near Loganville; Jacob Myers, south of Loganville along the Susquehanna Trail.



ORIGINAL JOSEPH Y. MYERS HOME
Present residence of Elder and Mrs. S. B. Myers.
Services were held in this house.

In the latter part of the Eighteenth Century a number of families—(Brethren) Andrew Myers and family, John Eby and family, Samuel Yunt and family, Daniel Yunt and family, and others by the name of Bowser, Souder, Shamberger, Feigley, Marks, Falkenstein, Keeney and others—settled in the Codorus area. Among them were brethren as preachers, Andrew Myers and John Eby. Martin Feigley was a deacon. These brethren labored and worshipped together in union of the Spirit and by the Grace of God increased in number.

1815—In May, 1815, the 10th day, the first election on record was held for a deacon, and the lot fell on Jacob Falkenstein. Ministers in 1815 were Elder Andrew Myers, and John Eby; deacons were Martin Feigley, and Jacob Falkenstein.

1822—In the spring of 1822, Deacon Martin Feigley died and in the same year, August, 1822, an election was held for a preacher and also deacons. The lot fell on Jacob Falkenstein for minister. Jacob Myers, Isaac Krouse and Henry Keeney had the highest number of votes for deacons. It is supposed by this time, Brother Eby died, about 62 years of age. Now by this time Brother Michael Petry was added to the ministry by election or by moving into the district.

1833—On November 20, 1833, Andrew Myers died, aged 80 years and five months. In the meantime, Brother Jacob



CODORUS CHURCH

Myers was elected to the ministry, and Isaac Krouse either died or moved away. There is no record of him further. This makes the official brethren as follows: Ministers, Elder Jacob Falkenstein, Michael Petry, and Jacob Myers; deacons, Henry Keeney.

1840—On the 28th day of March, 1840, Michael Petry moved away and on the 8th day of October, 1840, an election was held for a minister and the lot fell upon Brother John Keeney. At the same time, a deacon was elected. The lot fell upon Brother George Ness. Official brethren were as follows: ministers, Elder Jacob Falkenstein, Jacob Myers, and John Keeney; deacons, Henry Keeney, and George Ness.

1849—November 12, 1849, Jacob Myers died, aged 66 years, 11 months, and five days.

1850—May 19, 1850, an election was held at the home of Brother Jacob Falkenstein for a preacher and the lot fell upon Isaac Myers. On the same day, Brother John Keeney was advanced to the second degree ministry.

1853—May 21, 1853, an election was held for a deacon. The lot fell upon Jacob Myers. Ministers in 1853 were Elder Jacob Falkenstein, John Keeney, and Isaac Myers; deacons were Henry Keeney, George Ness, and Jacob Y. Myers.

1857—June 5th, 1857, Brother John Keeney was made an elder. On the same day an election was held for a preacher of the word and the lot fell upon Jacob Shamberger. On May 21st, 1859, Elder Jacob Falkenstein died, aged 83 years, eight months, and six days. June 4, 1860, an election was held at the home of Brother Henry Keeney for a preacher of the word. The lot fell upon Brother Thomas Gray.

1862—March 1, 1862, Deacon Henry Keeney died, aged 62 years and four months. On the 8th day of June, 1862, another election was held for a preacher of the word. The lot fell upon David Falkenstein. Brother Andrew Myers, Jr., was elected to the deacon's office. Brother Isaac Myers was ordained to the eldership on the same day. Ministers in 1862 were Elder John Keeney, Isaac Myers, Jacob Shamberger, Thomas Gray, and David Falkenstein; deacons were George Ness, Jacob Y. Myers, and Andrew Myers.

1866—So the board of the official brethren stood for about four years, when Brother David Falkenstein died on the 13th day of April, 1866, aged 49 years, eight months, and six days. June 4, 1866, an election was held at the home of Brother Samuel Bowser for a preacher of the word. The lot fell upon Christian Ness and he was installed in the usual manner.

1867—June 1, 1867, an election was held for two deacons. The choice of the brethren was Martin Feigley and John Godfrey. They were installed as deacons. In July, 1867, the 24th day, Elder John Keeney died, aged 71 years, three months, and one day.



ELDER JACOB SHAMBERGER

(one of the deacons), aged 61 years, six months, and 13 days. Brethren Emanuel Myers and Solomon Keeney were elected deacons.

1877—October 26, 1877, Thomas Gray died, aged 59 years, four months, and 21 days.

1878—On the 6th day of June, 1878, an election was held for a minister of the Gospel and the choice fell upon Jacob Aldinger and he was installed. This makes a change again. Ministers in 1878 were Elder Jacob Shamberger, Christian Ness, Andrew Myers, and Jacob Aldinger; deacons were George Ness, Martin Feigley, John Godfrey, Emanuel Myers, and Solomon Keeney. November 28, 1878, Deacon George Ness died, aged 76 years, six months and 10 days.

1879—February 1, 1879, Deacon Martin Feigley died, aged 47 years, one month and 27 days. June 5, 1879, an election was held at the East Codorus House for two deacons. The choice fell upon Jacob Myers and Samuel Y. Keeney.

1880—April 17, 1880, an election was held for a treasurer and secretary, of the congregation. Emanuel Myers was elected treasurer and Jacob Aldinger first secretary. An election was held for the naming of delegates to the District Meeting. Delegates to represent at Woodbury Church, Bedford County, Pennsylvania, on the 26th day of April, were Christian Ness and Andrew Myers.

1881—April, 1881, Deacon Solomon Keeney moved to the Upper Conewago Congregation. May 17th delegates

1868—June 7, 1868, another election was held at the home of Jacob Y. Myers, at a Love Feast, for a speaker of the word. The lot fell upon Andrew Myers, Jr., making a change again. Ministers in 1868 were Elder Isaac Myers, Jacob Shamberger, Thomas Gray, Christian Ness, and Andrew Myers; deacons were George Ness, Jacob Y. Myers, Martin Feigley, and John Godfrey. September 14, 1868, Elder Isaac Myers died, aged 59 years, five months, and five days.

1869—On May 16, 1869, Jacob Shamberger was ordained Bishop of the Codorus Congregation.

1874—On July 16th, 1874, Jacob Y. Myers died

from the Codorus Congregation attended District Meeting held in the Lower Conewago Congregation, namely Jacob Shamberger and Jacob Aldinger. On the 3rd day of June, 1881, Jacob Aldinger was advanced from the first degree to the second degree in the ministry. At the same time an election was held for two deacons. David Markey and Emanuel Lehman were elected according to the order of the Brethren.

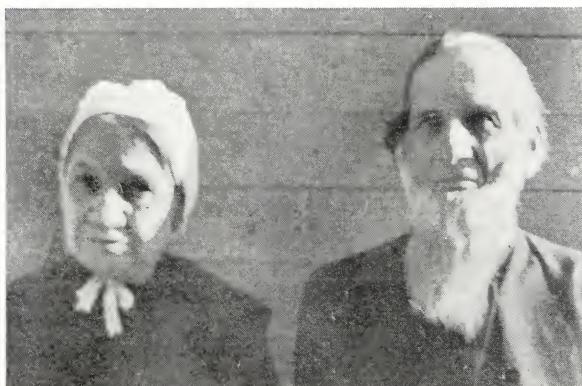
1882—May 6th, 1882, an election for delegates to Conference of the Middle District was held. Brethren Christian Ness and Jacob Aldinger were elected to represent the Codorus Congregation. District Meeting was held at Hopewell Church, Bedford County.

1883—April 14, 1883, council meeting was held at the home of Sister Catharine Myers. A motion to build two new meeting houses was made. One at York, Pennsylvania, and the other one at New Freedom, York County, Pennsylvania. An election for delegates to Conference of Middle Pennsylvania District was held. Brethren Jacob Shamberger and Andrew Myers were elected.

1884—May 3rd, 1884, the yearly council meeting was held at the home of Brother Christian Ness. David Brillhart was elected grave yard director. No delegates to District Meeting held in Lost Creek Congregation.

1886—May 11th, 1886, Deacon John Godfrey died, aged 68 years, six months and 12 days. In 1886 David Y. Brillhart was elected to the ministry. Ministers in 1886 were Elder Jacob Shamberger, Christian Ness, Andrew Myers, Jacob Aldinger, David Y. Brillhart; deacons were Emanuel Myers, Jacob M. Myers, Samuel Y. Keeney, David Markey, and Emanuel Lehman.

1890—In 1890 an election was held and Jacob M. Myers was chosen by the brethren as a minister of the Gospel.



ELDER JACOB M. MYERS AND WIFE

1892—January 12, 1892, a quarterly council meeting was held at the East Codorus House and an election was held for deacons. The choice was—Brother George Ness, Samuel B. Myers, and Noah Ness. They were installed in office in the usual order by Brother Jacob Hollinger, of Cumberland County. July 23, 1892, a council meeting was held at the York House and Christian Ness was ordained elder by Brethren Jacob F. Oller, of Waynesboro, and Jacob Hollinger, of Cumberland County. At the same time two deacons were elected. The choice of the church fell upon Adam Ness and Michael Brown, who were installed by Brother Oller, of Waynesboro.

1894—June the 13th, 1894, Elder Jacob Shamberger died, aged 75 years, two months and three days.

1895—July 20th, the congregation held a council meeting at the York church house. The subject of dividing our church district was discussed and finally, by a vote, it was divided and the York Mission became an organized and separate congregation, retaining Elder Christian Ness as overseer, until August 24th, the same year, when S. R. Zug, of Mastersonville, Lancaster County, Pennsylvania, was elected elder in charge. Ministers were Jacob Aldinger, Joseph Long, Caleb Carrell; deacons were Elias Hollinger, Adam Ness, and Michael Brown. This dividing took away over a hundred of the members and made a great change in the official board of the Mother Church.

1895—October 27, 1895, Deacon Brother Emanuel Myers died in the Codorus church house while reading the Scripture.

1896—May 26-27, 1896, a Love Feast was held at the East Codorus church house, and an election was held for a speaker. The choice fell upon Brother Samuel B. Myers and he was installed in the usual order. George Ness was appointed treasurer of the Codorus church. Ministers were Elder Christian Ness, Andrew Myers, David Y. Brillhart, Jacob M. Myers, and Samuel B. Myers; deacons were Samuel Y. Keeney, David Markey, Emanuel Lehman and George Ness.

1897—May 13-14, 1897, a Love Feast was held at the East Codorus house and an election was held for two deacons. The lot fell upon Jacob Myers and Milton Lehman. They were duly installed as deacons.

1900—September 20, 1900, a council meeting was held at the East Codorus house and David Y. Brillhart was ordained elder of the Codorus Congregation and installed by Brethren Jacob Hollinger and C. L. Pfoutz.

1901—May 22nd, 1901, at a Love Feast in the Codorus Church, the brethren held an election for a minister of the Gospel and the choice fell upon John Keller. He was installed by Brother John Utz in the usual order.

1902—May 15, 1902, an election was held in the Codorus Church for a minister of the Gospel, at Love Feast time. The



ELDER D. Y. BRILHART AND WIFE

lot fell upon Israel Bowser. He was installed by E. S. Miller. Samuel B. Myers was advanced in the second degree of the ministry.

1903 and 1904—No minutes.

1905—Elder D. Y. Brillhart and J. H. Keller were elected delegates to represent the Codorus Church at District Meeting. D. Y. Brillhart was chosen as a delegate to the Annual Meeting. Jacob L. Myers was appointed correspondent clerk. Brother George Ness wishing to be relieved from the office of treasurer, Brother J. L. Myers was elected by a unanimous consent of the church.

1906—April 16, 1906, a plan to establish a dividing line between the Codorus and Upper Codorus, and Pleasant Hill Congregations was desired. It was decided to appoint a committee of three to make a dividing line. The committee was John H. Keller, Jacob M. Myers, and Jacob L. Myers. There was a request from a number of members near the New Freedom house to have it painted and fixed to hold Love Feasts in it. Their request was granted. The committee was Daniel Keeney, and John Y. Keeney. September 29, 1906, Codorus Church met in special council at the New Freedom house. The report of the committee appointed to make a dividing line between Codorus, Upper Codorus, and Pleasant Hill Congregations, was read and accepted by the Codorus Church, which read as follows:

“To Whom it May Concern—

“Know all men by these presents that on the eighth (8th) day of September, 1906, the committee composed of J. H. Keller, J. M. Myers and J. L. Myers appointed by the Codorus Church and the committee composed of Christian Geiman, Jonas Royer and A. S. Baugher, appointed by the Upper Codorus Church for the purpose of establishing a permanent line between the

above named churches or congregations, have this day met at the house of George M. Baugher for the purpose of performing their duties. The line agreed upon is as follows:

“Beginning at the intersection of the Hanover Branch Railroad and York Road at J. E. Zeigler’s residence and the Abraham Miller’s blacksmith shop, then following the public road to Rockville. Then following a stream of water to the intersection of Glen Rock and Manchester Road. Then a straight line to Baltzlers school house. Then following a public road to Stiltz post office and Middletown, Maryland.

“J. H. KELLER,

“Chairman of the Joint Committee.



ELDER J. H. KELLER AND WIFE

“Also that the same committee of the Codorus Church met the committee of the Pleasant Hill Church, composed of S. K. Jacobs and Henry M. Baugher. On September 23, 1906, they agreed upon the following line of division between the Codorus and Pleasant Hill Church: ‘Beginning at J. E. Zeigler’s residence eastward to Hanover Junction. Thence following the Northern Central Railroad northward to the line of the York Church.’

“J. H. KELLER,

“Chairman of the Committee.”

The above report was accepted by the Codorus Church at council meeting held at New Freedom, September 29, 1906.

1907—March 29, 1907, the report of the committee appointed to form a plan to enlarge the Pleasant Hill meeting house was heard. It was decided to build a piece to the house not over 20 feet and not less than 16 feet. Building committee:

Jacob M. Myers, John Hartman, Samuel B. Myers, David Y. Brillhart, and Frederick Grove.

1908—December 20, 1908, Deacon Clayton Weaver and wife, were accepted by certificate.

1909—January 1, 1909, the Codorus Church met in yearly council. A committee was appointed to locate a place to build a church house at the north end of the congregation. The first place was on the farm owned by David Markey, the other place owned by Mr. Hovis. Committee was discharged. February 8, 1909, at a special council meeting it was moved to build a church house at the cemetery on the farm owned by David Markey. Also moved to appoint a committee of five as a building committee. Committee appointed is as follows: Jacob Markey, David Markey, George Strebig, Howard Fitz, Daniel Markey. February 15, 1909—A special council was held. It was decided to hold an election, to elect three brethren as trustees; one for three (3) years, one for two (2) years, one for one (1) year. One was to be elected each following year. The term to begin January 1, 1909. Brethren elected as trustees: Jacob L. Myers, three years; Howard Fitz, two years; David Brillhart, one year. June 14, 1909, the Codorus Church met in special council meeting. Elders Albert Hollinger and Joseph Long were present. Jacob F. Myers was ordained to the full ministry. An election was held for a minister. The lot fell on Jacob L. Myers. An election was held for a presiding elder. David Y. Brillhart was elected for three (3) years. December 6th, the Codorus Church met in quarterly council. Prayer being offered by Brother Albert Hollinger. An election was held to elect two deacons. Brethren Samuel Keeney and Robert Krout were elected. Our present treasurer, Jacob L. Myers, has resigned. Brother John Hartman was appointed to succeed Brother Myers.

1910—Samuel Y. Keeney died February 24, 1910; aged 81 years and 21 days. Andrew Myers died October 18th, 1910; aged 83 years, eight months, and 19 days.

1911—January 2, 1911, Brother J. H. Keller who was appointed to solicit money to build a church house in the Borough of Shrewsbury reported as follows: Lot valued at \$550.00 was donated, and \$1,998.00 subscribed. Trustee elected is Howard Fitz. April 17, 1911, the trustees reported that the debt on the Fairview house was paid and \$868.00 cash on hand. Brother David Y. Brillhart resigned as trustee. Daniel B. Keeney was elected to serve in D. Y. Brillhart's stead until January 1, 1913. June 19, 1911, an election was held to elect a building committee for the Shrewsbury house. John Keller, Lewis Keeney, Daniel B. Keeney, Jacob L. Myers, and David Y. Brillhart were elected. April 29, 1911, Elder Christian Ness died, aged 80 years, six months, and 21 days.

1912—January 1, 1912, an election for two deacons was announced, resulting in a majority for one brother and a tie

for two others. The church decided to accept the three. Howard Fitz, Jacob Markey, and Michael Markey were duly installed by Brother E. S. Miller. Brother J. L. Myers was advanced to the second degree of the ministry. Ministers were David Y. Brillhart, Jacob Myers, Samuel B. Myers, John H. Keller, Israel Bowser, Jacob L. Myers; deacons were Emanuel Lehman, Jacob Myers, Milton Lehman, Samuel Keeney, Robert Krout, Clayton Weaver, Howard Fitz, Jacob Markey, and Michael Markey.

1913 — May 24, 1913, the Codorus Congregation assembled in council at the East Codorus house. Upon motion of the church, the building committee for the Shrewsbury house was discharged. July 21, 1913, the unfinished business from the last council regarding the appointment of a mission committee was taken up. September 22, 1913, council. The elders made the appointment of the missionary committee as follows: Robert Krout, three years; Sister Keller, two years; I. M. Bowser, one year.

1915 — November 1, 1915, Emanuel Lehman died, aged 76 years. It was requested that members be admonished to live up to their word. Brother Conner strongly urged that each brother and sister be as good as his word. Members should be warned against pride, wearing of gold, adorning the hair, etc.

1916 — April 24, 1916, the Codorus Church met in council. An election was held for a minister of the Gospel. Brother Daniel Bowser read the qualifications and Brother Conner led in prayer. Brother Michael Markey was elected.

1917 — January 1, 1917, the Codorus Church met in council. Brethren E. S. Miller and Daniel Bowser took charge of the meeting and held an election for two deacons. As there were three brethren nearly equal, the church decided to accept three instead of two. Brother George Keeney and wife and Brother Edward Keeney and wife were installed. Brother Samuel Godfrey and wife were installed later at preaching services. Ministers were Elder David Brillhart, Elder Jacob M. Myers, Samuel B. Myers, John H. Keller, Israel Bowser, Jacob L. Myers, and C. F. Weaver; deacons were Milton Lehman, Samuel Keeney, Robert Krout, Howard Fitz, Jacob Markey, George Keeney, Edward Keeney, and Samuel Godfrey. Trustees were Howard Fitz, Daniel Keeney, and ----- Hartman. September 4, 1917, Annual Meeting ruling regarding advancement of ministers to the second degree. It was decided that an elder deliver the charge. Brother Michael Markey and wife were advanced.

1918 — April 8, 1918, the Codorus Church met in council. Brother E. S. Miller held an election for a presiding elder. Brother D. Y. Brillhart was elected presiding elder for three years.

1919—January 1, 1919, Elder D. Y. Brillhart stated that he needs help in the eldership. For that purpose, Elder Brillhart called for elders to conduct ordination. Elder J. A. Long and E. S. Miller now took charge of the meeting, which resulted in the election and ordination of Brother Samuel B. Myers as elder. The church trustees elected at Fairview are as follows: Michael Markey, elected for three (3) years; Harry Markey, elected for two (2) years; Howard Miller, elected for one (1) year.

1920—Codorus Church met in quarterly council. Elder Daniel Bowser opened the meeting. Elder Long led in prayer after which he talked on the qualifications of a deacon. Elder Long stated that the choice of the church was Brethren Harry Sellers and Lewis Keeney.

1921—August 15, 1921, the Codorus Church met in special council at the Fairview house. The meeting was opened by Elder C. L. Baker. The matter of organizing a new congregation was taken up. The boundary line suggested by the official board was accepted by the church—142 voting for and 12 against. It was decided that the new congregation be called New Fairview. May 22, 1921, Elder Jacob M. Myers died, aged 87 years. September 26, 1921, Brother Edward Keeney was elected church treasurer. Sister Katie Godfrey was appointed on our missionary committee for three years. Sister Amanda Hartman was appointed on the child rescue committee for three years.

1922—January 2, 1922, council meeting. A motion was made that hereafter sisters should break the bread the same as the brethren do at our communion. Motion passed. Elders Daniel Bowser and A. S. Baugher were with us to hold an election for a minister. Brother D. Edw. Keeney was elected. An election was held for two deacons. Brethren Charles Ness and Martin Hartman were elected.

1924—Codorus Church met in quarterly council April 21, 1924. Our elders stated an election for two deacons is to be held. Elders C. L. Baker and Daniel Bowser took the vote of the church. Brethren Harry Hartman and Samuel Lerew



ELDER S. B. MYERS AND WIFE

were elected deacons and with their wives were installed. The church agreed to ordain Brother J. L. Myers to the eldership. Brother Myers and wife were ordained. October 13, 1924, it was decided to have Christian Workers meeting Sunday evenings before preaching.

1925—January 1, ministers were Elder David Y. Brillhart, presiding elder; Elder Samuel B. Myers, Elder John H. Keller, Elder Jacob L. Myers, Brother Samuel C. Godfrey, and Brother D. Edw. Keeney; deacons were Milton Lehman, Daniel Keeney, Lewis Keeney, Harry Sellers, Chas. H. Ness, Martin Hartman, and Harry Hartman.

1926—October 18, 1926, quarterly council at the Shrewsbury house. A motion to appoint the ministers and deacons wives as a committee to look after anything out of order among the sisters and such other work as they may deem necessary. Motion was passed.

1927—January 3, 1927, the Codorus Church met in council at 1 P.M. J. L. Myers was elected presiding elder for one (1) year.

1928—January 2, 1928, at a council meeting, Elder J. L. Myers was re-elected presiding elder for one (1) year. John H. Keller died May 26, 1928.

1929—January 1, 1929, the Codorus Church met in quarterly council at the Codorus house at 1:30 P.M. The meeting was opened by Elder David Y. Brillhart. A motion was made that Elders A. S. Baugher and L. E. Leas be accepted, as a committee to hold an election for ministers and deacons. Ministers licensed were William Sweitzer, George Keeney, and Martin M. Hartman. Deacons elected were Obed Frey, Roy Myers, S. Benj. Myers, and J. A. Godfrey. December 29, 1929, Elders I. W. Beahm and S. B. Myers installed Brother William Sweitzer in the ministry. September 8, 1929, Elder David Y. Brillhart died, aged 74 years, six months, five days.

1930—January 1, 1930, Elders E. S. Miller and A. S. Baugher installed Brother George H. Keeney to the ministry. February 9, 1930, Elders M. A. Jacobs and S. B. Myers installed Brother Martin M. Hartman in the ministry. Brother S. C. Godfrey was ordained to the eldership. An election was held for a presiding elder for one year. S. B. Myers was elected. July 14, Codorus Church met in council. Elders A. S. Baugher and L. E. Leas took charge of the meeting. Elder Leas read the qualifications of a minister, after which they proceeded to take the vote of the church. Brother Obed Frey was licensed to preach for one year.

1931—January 1, 1931, Codorus Church met in council. Elders A. S. Baugher and M. A. Jacobs took charge of the meeting. Elder Jacobs read the qualifications of a deacon. Election for two deacons was held. Brethren George Fuhrman and William Bailey were elected. July 20, Codorus Church met in council. The meeting was opened by Elder M. A.

OFFICIAL BOARD OF CODORUS CONGREGATION

First row, left to right: standing, Elder Geo. H. Keeny; seated, Deacon Milton Lehman, Presiding Elder S. C. Godfrey, Elder S. B. Myers; standing, Elder D. Edw. Keeny, Deacon J. A. Godfrey. Second row: Deacon Harry Hartman, Minister S. K. Sweitzer, Minister Obed F. Fry, Minister S. A. Lerew, Elder M. M. Hartman, Minister Geo. Fuhrman, Deacon Roy G. Myers. Third row: Deacon Wm. Bailey, Deacon Harry Sellers, Deacon M. Emore Lehman, Deacon John Sieling, Deacon Curtis E. Godfrey, Deacon John E. Krout.



Jacobs. Elders A. S. Baugher and M. A. Jacobs being present took the vote of the church to install Brother Obed Frey to the ministry. The vote was unanimous. Brother Obed Frey and his wife were installed. Brother William Bailey and wife and Brother George Fuhrman and wife were installed deacons.

1933—January 2, 1933, W. Group and M. A. Jacobs took the vote of the church to ordain Brother D. Edw. Keeney to eldership. Ministers were Elder Samuel B. Myers, Elder Samuel C. Godfrey, Elder D. Edw. Keeney, Brother Wm. Sweitzer, Brother George H. Keeney, Brother Martin M. Hartman, and Brother Obed Frey. Deacons were Milton Lehman, Daniel Keeney, Harry M. Hartman, G. Roy Myers, S. Benj. Myers, J. A. Godfrey, George Fuhrman and Wm. Bailey.



ELDER S. C. GODFREY AND WIFE

at the Codorus church house prior to 1904, there is no record before December 26, 1904, when an organization of the Sunday school was held, resulting as follows: Superintendent, S. B. Myers; Secretary, Kate Hildebrand; Treasurer, Thomas Ness; Librarian, Chester Bahn; Assistant, Milton Bahn; Librarian, Gestie Ness; Assistant, Kate Lehman.

Sunday School

While it is supposed that they had Sunday school

The Codorus Congregation—Church Houses

The Codorus Church House was built in the year A.D. 1872. It is supposed the building committee was Jacob Brillhart, George Ness, Martin Feigley, John Godfrey and Andrew Myers.



PLEASANT HILL CHURCH, CODORUS CONGREGATION



NEW FREEDOM CHURCH, CODORUS CONGREGATION

The Pleasant Hill meeting house, in the Codorus Congregation, was built in the year A.D. 1875 by Jacob Herbst and wife, Julian, in memory of their daughter, Julian, who was a member of the Brethren Church and died June 11th, 1873, aged 19 years, six months, and 22 days. She was the first person to be buried in the grave yard at the Codorus Church.



SHREWSBURY CHURCH, CODORUS CONGREGATION

The New Freedom Church House was built in 1883. The building committee is supposed to have been composed of five members. Those that are remembered are as follows: Samuel Bowser, Benjamin F. Bowser, and Samuel Keeney.

The Shrewsbury Church House was built in the year A.D. 1912. The building committee was composed of John Keller, Lewis Keeney, Daniel B. Keeney, Jacob L. Myers and David Y. Brillhart.

The membership of the Codorus Congregation is 375.

FALLING SPRINGS CONGREGATION

The Falling Springs Congregation was separated from the Antietam Congregation on September 19, 1866. The bishops of the congregation since then have been William Boyer, David Bock, Joseph Gipe, William Koontz, Samuel Gearhart, and Welty Smith, the present incumbent.

When the Old Order Brethren withdrew in 1881, David Bock and Joseph Gipe joined with them, leaving William Koontz as the only minister. Elder Adam Pheil of Back Creek Congregation had oversight of the Falling Springs Congregation until the ordination of Elder William Koontz who held this position until his death on February 14, 1917.

The following ministers have served the congregation time: Adam Baker, Isaac Riddlesberger, William Anthony, David Bonebrake (who went along with the Old Order Brethren in the division, but, returned to the church on May 8, 1903, and was restored to the ministry in the degree in which he was, when he left, on September 10, 1904), Peter Lehman who later moved to Chambersburg and served that church for many years, Emanuel Shrader, Harry Brindle who moved to Polo, Illinois, Guy Hartman who now resides near Berlin, Somerset County, Pennsylvania, Daniel Flohr who joined with the Dunkard Brethren, but who returned to this church as a lay member on March 11, 1939, Wil-



ELDER WM. C. KOONTZ AND WIFE



ELDER SAMUEL E. GEARHART

liam Hollinger who moved from our district, and Samuel Gearhart who died on January 6, 1936, while serving as presiding elder.

The present active ministry consists of presiding elder, Welty G. Smith; D. Emmert Stouffer, Franklin Wagaman, Lowell Gearhart, and Omar Nicarry.

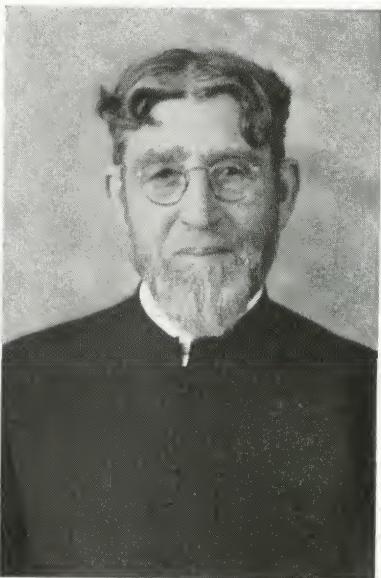
The present corps of deacons are Brethren Harry Stamy, Harry Spangler, Harvey Senger, Jacob Bonebrake, Jacob Statler, Guy Stamy, Paul Wildeson, Jesse Beeler, Samuel Plum, Edgar Wolfkill, John Brubaker, and Aaron Hartman.

Among the members of this congregation in the Fall of 1881 were the following:*

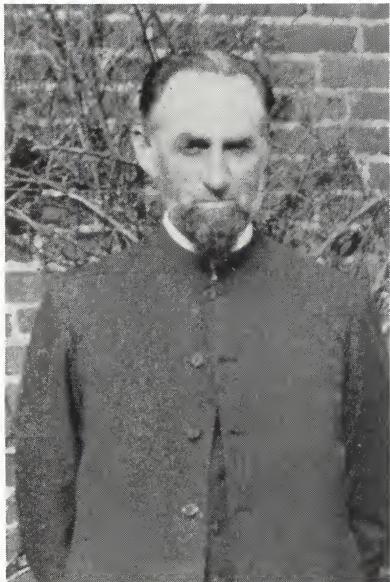
William Tolhelm and wife, D. F. Royer and wife, Henry Koontz and wife, William Koontz and wife, Samuel Hollinger and wife, Adam Baker and wife, Christian Stover and wife, Isaac Shank and wife, Goodlove Hays and wife, John Swigert and wife, Israel Brown and wife, David Mowen, Jacob Stover, Sr., Mitchell Stover and wife, Mollie Werdebaugh, Solomon Whitmore, Annie Hollinger, Frank Skeggs and wife, George Ilginfritz and wife, Mrs. William Stover, Joshua Skeggs, John Shoup and wife, Catharine Philliply, Annie Stoler, Lilly Hull, Susan Foutz, Rebecca Foutz, Susan Keener, Ida Izer, Elizabeth Grimes, Nancy Hawbaker, Laura Bixler, Christian Royer, Mrs. — Diehl, Hannah Royer, Mrs. — Wireman, Eliza Lear, Adam Zarker, Abraham Kauffman, Rebecca Black, Catharine Hager, Lizzie Hollinger, Kate Foutz, Annie Shank, Alice Brechbill, Martha Hager, Mrs. Joseph Winger, Samuel Kauffman, wife and daughter; Isaac Riddlesberger and wife, Jennie Null, Samuel Benedict and wife, Barbara Small and daughter, Kate Friedly and daughter, James Heefner and wife and daughter, Susan Benedict, Christian Benedict, Susan Harshman, Elizabeth Null, Susan Whitmore, Obed Knepper and wife, John Fahrney and wife and daughter, Annie Kauffman, Catharine Gsell, Jacob Taill and wife, Jacob Fahrney and wife, Ida Grove, — Patterson and wife, Samuel Pittinger and wife, Jacob Etter and wife.

In the spring of 1881 the following persons withdrew and formed an Old German Baptist Brethren congregation: David

*From printed records in the hands of the Secretary of the Historical Committee.



ELDER WELTY G. SMITH



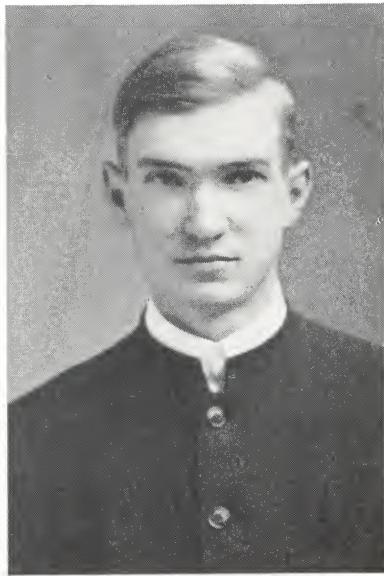
ELDER D. EMMERT STOUFFER



ELDER B. FRANKLIN WAGAMAN



ELDER C. LOWELL GEARHART



MINISTER S. OMAR NICARRY

Bonebrake and wife, John Benedict and wife, David Thompson and wife, Alexander Knepper, Henry Hallet, Henry Knepper and wife, George Decker and wife, Henry Good, Sr., Henry Good, Jr., and wife, Mary Monn, Adam Small and wife, David Bock and daughter, George Rossman and wife, Ida Small, Christian Sheller and wife, Maggie Grove, Emma Knepper, Kate McKinsey, George Baker and wife, Jacob Deardorff and wife, Abraham Deardorff and wife, Ruie Wolf, Jacob Null and wife, Charlotte Grove, John Grove, wife and daughter; Maria Lehman, John Deardorff, Isaac Small and wife, Christian Heller and wife, Andrew Gipe and wife, Benjamen Stouffer and wife, John Miller and wife, George Singer, Christian Royer, Michal Hoover and wife, Philip Grove and wife, Lizzie Gioul, Annie Royer, George Slothour, and John Hess.

After the separation of this Old German Baptist Brethren group (which comprised about one-third of the congregation) from the parent church the problem arose as to which group was the rightful owner of the four church houses in the congregation. Since some of the seceders had given much toward the erection of the buildings they were reluctant to relinquish claims thereto. An appeal was made to the Equity Court to make the decision. Elders D. P. Saylor and David Long gave testimony in behalf of the parent congregation. Before a decision was reached an amicable agreement was made whereby the church houses are held as common property and are used by each without interfering with the rights of the other.

The houses of worship in this congregation given chronologically are: Mount Zion (Union), Falling Springs, Brown's Mill, Hade, and Shady Grove.

Mount Zion Church

Elizabeth (Betty) Knepper gave one-half acre of land on which to build the Mount Zion church and for the old part of the grave-yard. This church was erected sometime between 1840 and 1845. A new one has been erected since. This is the union church, being used regularly as a preaching place by the Church of the Brethren, Old Order Brethren and the Snow Hill unit of the Seventh Day Baptists. All other denominations have free use of the church on funeral occasions.

The Mount Zion Cemetery has a unique history. It carries an organization with a set of trustees separate from the other churches. Two additional pieces have been added to the burying ground. The cemetery is heavily endowed and is one of the prettiest burying spots in the country.

Brown's Mill Church

There seems to be no complete record available today giving information of the various steps taken leading up to



BROWN'S MILL CHURCH

plans for securing of a site and erection of the Antrim or Brown's Mill meeting house. There is a record kept in an old book in the church, however, stating that the erection took place in 1855; and a further entry stating that the first sermon was preached therein, in November, 1855. It would be reasonable to assume that this first sermon was part of the dedicatory service.

The ground on which this church was erected and the burial plot were given for these purposes by George Royer, as the deed issued two years later proves. This land was taken from the southwest corner of his Brown's Mill Farm which he ostensibly had given to his daughter in 1836 when she married Abraham Kauffman, but the title transfer had not been made.

Some confusion has arisen over date of construction—those going to the office of Recorder of Deeds getting the year December 1st, 1857. The facts seem to be that issuing a deed covering what was a donation complied with custom and recites sale by George Royer to the German Baptist Society of the Antrim district of one acre and eight perches of land (setting forth location and for what purpose) for the sum of one dollar. The deed was issued and recorded about the time he was disposing of his property by distribution to his children and as he was about to deed his Brown's Mill farm to his daughter, Catherine (Royer) Kauffman.

The contractor erecting the Brown's Mill Church was Jacob Kauffman, brother of Abraham Kauffman. The brick-layer employed by him was David Pentz. As was the custom, much of the hauling of building material and manual labor was donated. In this connection it is of some interest to recall that Christian Royer (the third Christian in succession) then living on his father's farmstead between Brown's Mill and Greencastle hauled many loads of brick and other material as his family's labor contribution toward the erection of this church. Later this (third) Christian Royer was elected to the ministry and subsequently elder in the Old German Baptist Brethren Church of Falling Spring Congregation.

The part of the grounds used for burial purposes has been by common consent, merged with additional ground in control of an organization known as the "Antrim Burial Association" and is kept in splendid condition.

In 1866 after the removal of the Brown's Mill Mennonite Meeting House just across the highway from the church, title was secured for this site, including seventy-three perches of land. This was procured for "hitching ground purposes".

George Royer (1778-1891), was the son of Christian Royer (1749-1814) and Nancy (Stohler) Royer (1749-1811), both of whom were baptized at the Conestoga Church November 1st, 1777. They had come from Lancaster County to the Wharf on the Antietam in 1793, when George was not yet fifteen years of age, and joined the Prices, Stovers and others in erecting the first Price Church. When the father, Christian, died, George Royer came into possession of the homestead at the Wharf and together with his eldest brother, John (the Rev. Hannas), loyally supported the church. It is a matter of church history that the Annual Meeting was held at his home at the Wharf in 1829.

The youngest brother of George Royer, Christian (the second Christian) (1787-1864), and his wife, Catherine (Stover) Royer (1792-1851), the daughter of Bishop Daniel Stover (1759-1822), and granddaughter of Bishop William Stover (1725-1800), resided in the Brown's Mill area from 1828 on.

Catherine (Royer) Kauffman and her husband, Abraham Kauffman, had resided on the farm, from which the building site was taken, since 1836 and had been opening their homes for worship with great regularity. Even to this day some of the benches used in this home are stored in the garret. How many other families around Brown's Mill were equally active in giving their homes for church purposes is not known.

Because of the congregation's lack of historical data, information concerning the other three churches was secured from the court house records as follows:

Falling Springs Church

The German Sunday Baptist Church, Falling Springs Congregation within the bounds of the Antietam District, purchased from Jacob Ditch and his wife, Mary, January 16, 1855, for the sum of two hundred dollars (\$200.00) one acre neat measure of land never to be sold unless agreed by a majority of its members. (Vol. 28, page 362.) A large stone church was erected thereon. The trustees of this congregation were William Boyer, Joash Horn and John R. Yockey.

Sunday school is held at the Brown's Mill and Shady Grove churches.

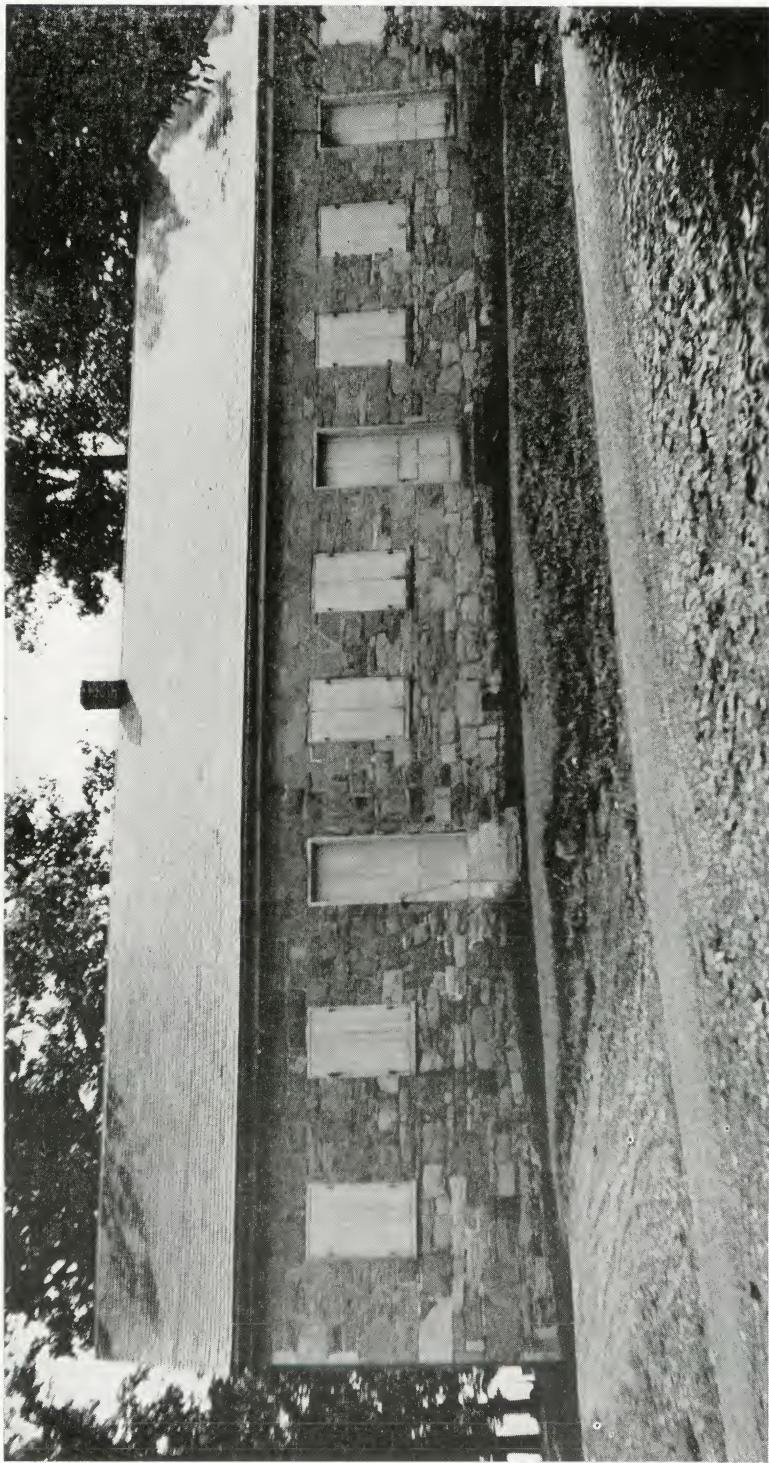
The present membership of the congregation is 239.

Hade Church

On July 6, 1869, Emanuel Hade sold to Samuel Small, Daniel Benedict, Jacob Hollinger and Christian Royer, trustees of the German Baptist Church of the Falling Springs Congregation, Lot No. 1 containing 161 perches and Lot No. 2 containing 131 perches for the sum of one dollar (\$1.00). Lot No. 2 is to have a church house erected thereon. An agreement is recorded between Mary Hade (Polly) and the trustees of the German Baptist Church to build a church house at her expense and according to her specifications, the brethren to furnish the labor free, (Vol. 47, pages 440 and 441). The building and land to revert to the donor if these specifications are not fulfilled. The result is the present large stone structure.



HADE CHURCH



FALLING SPRINGS CHURCH

Vol. 85, page 220, records a tract of seventy-nine and forty-three-one-hundredths perches of land, adjoining the Hade Church property as sold to Adam Baker and William Talhelm, committee, German Baptist Church by John K. Snively and Mary, his wife, to be used for a hitching ground and when not used as such shall revert to its grantors.

Brother D. L. Miller, of sainted memory, preached his last sermon in the Hade Church in May, 1921.

Well kept burial grounds are a part of the Falling Springs and Hade church property.

The Shady Grove Church

On November 6, 1877, the German Baptist Church, purchased from John S. Grove and Annie E. Grove, his wife, twenty and seven-tenths perches of land with the right to use the well. (Vol. 60, page 315.)

Sometime later Adam Baker, D. F. Royer, Philip Grove and Jonathan Baker (the committee appointed) purchased, for the consideration of one dollar (\$1.00), twenty-six perches and the right to use the well.

On Lot No. 1 the present brick structure was erected in 1877.

On April 5, 1904, John S. Grove and Annie E. Grove, his wife, sold to the trustees of the Shady Grove German Baptist Church, forty-eight perches of land for the sum of ninety dollars (\$90.00). This piece was an extension to the hitching grounds.

GREENCASTLE CONGREGATION

About thirty-five years ago some of our folk conceived the idea that we should have a church in Greencastle, in connection with the Shank Church and pursuant to this, our Elder D. A. Foust requested us to get an option on the C. V. Depot, where Dr. Sowell lives. The option was secured and Brother Foust presented the matter to District Conference. No encouragement was given us and we were without a church home in Greencastle for 35 years.

However, the home department of the Shank Sunday school served a few members here and later as more brethren moved into the town there was conducted a teacher training class of about ten members of whom the oldest was seventy years of age, (Mrs. Mary C. Miller).

From time to time there was expressed by the majority of the members, a strong desire to have a meeting place in the town which finally took shape October, 1927, in a petition to District Meeting to get permission to hold public worship in town. The petition was circulated and signed by 77 members

of the church living in Greencastle, and was presented to District Meeting in Waynesboro October, 1927.

Conference appointed a committee of three elders, W. G. Group, D. E. Miller, and A. S. Baugher, to meet with the Falling Springs and the Back Creek Congregations in which Greencastle was located. These meetings resulted in a called meeting of the resident members, in the store of the late Jacob Foust, February 21-28. A temporary chairman was elected and the committee of elders gave the result of their meetings with the two adjoining congregations, Falling Springs and Back Creek. The elders' decision was that if the brethren living in Greencastle would be willing to be placed under the supervision of the ministerial board of the district, the latter would supply a minister for each service. The Greencastle brethren were to secure a place of worship and to finance the work. Chairman Group promised also that he would preach the first sermon if the plan was accepted. A temporary organization was effected as follows: Chairman, L. H. Leiter; Vice chairmen, Jacob Foust and Galen Fox; Secretary, Margie Fox; Treasurer, W. W. Leiter.

Arrangements formerly made with Methodist brethren were quickly completed for the use of their beautiful house of worship each Sunday evening and Brother Group, according to promise, preached the first sermon to a full house, March 4, 1928.

Another meeting was then called for the members of the church March 22, 1928, when the temporary officers were retained until District Meeting in October. At this meeting a motion was made by the late Norman L. Kuhn, Jr., and seconded by Paul Foust, to organize a Sunday school. The first session was held April 1, 1928. The Waynesboro Church graciously loaned us hymnals which were used until 100 new song books were given in memory of the lad who had moved to organize the Sunday school. Waynesboro Church also gave us envelopes for our church offerings.

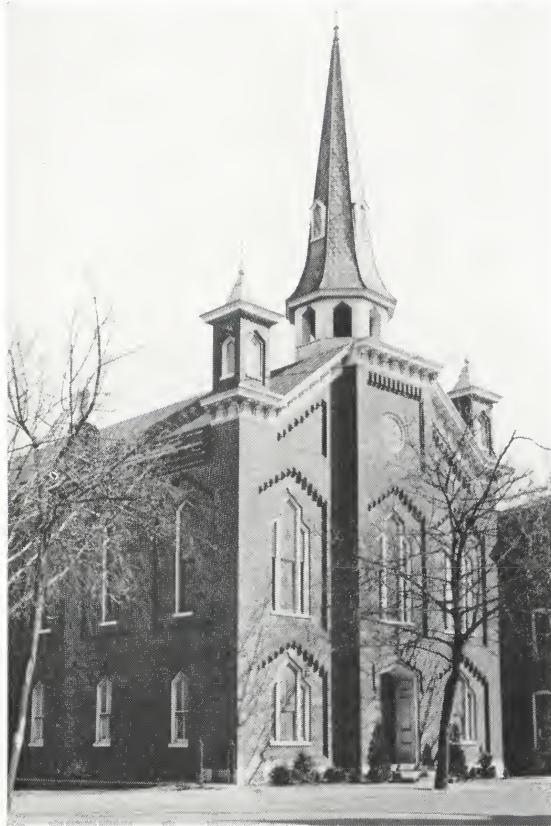
District Meeting in 1929 decided to keep us under the supervision of the District Ministerial Board which supplied the pulpit for another year. In all, forty-eight different men preached for us.

It was decided at a called meeting, October 19, 1930, to petition District Meeting to organize a church in Greencastle. The request was granted and conference sent Elders C. L. Baker, S. S. Miller and W. G. Group. On December 19, 1930, a new congregation was formed with sixty-nine charter members.

Our first pastor, J. W. Whitacre, was installed January 25th, 1931, and our first Love Feast was held May 10th, 1931, with 122 communicants. Sister Ruth Myers presented the church with a communion set in memory of Norman Kuhn. Sister Katie Gilland presented the church with tubs and basins

for this Love Feast. Brother Galen Fox made the tables and the book racks on the back of the seats. Preparation for the Lord's Supper was made in a private home by the members and officers of the church. The Ladies' Aid furnished the dishes and linens. A pulpit Bible has been presented by Sister Mrs. Wm. Stover. Glen Stover presented 100 new hymnals in memory of his father, Roy Stover. Various members have acted as sexton and all have cooperated to keep the work of the church going in the various activities prescribed at Elgin and the Southern District of Pennsylvania. If and when the treasury became depleted there were always those who freely replenished it.

We were at some disadvantage in having Sunday school and worship in the evening but we are all grateful to our Heavenly Father who always supplies all our needs according to the riches of His glory. We would not forget the kind church hospitality either, of our Methodist brethren for their



GREENCASTLE CHURCH OF THE BRETHREN

graciousness in renting this beautiful edifice which we have come to love as our own church home.

A building fund was established at the first meeting after the organization by one who had a vision and gave liberally, Sister Leah Diehl. Others added to this fund from time to time.

We have been fortunate in having the wise guidance of our District Ministerial Board, our own local ministerial board and our capable adjoining elders who have guided and presided at our business meetings.

One of our young men, James Beahm, has been ordained to the ministry. Six deacons have been elected and four installed. Men's Work and Young People's Division, prayer meetings, teacher training classes and vacation church schools have been carried on at times.

Several Bible terms and revival meetings have been held and the first anniversary observed January 11, 1932.

A total of sixty-three names are recorded on our cradle roll. Fifty-eight have been baptized. Twenty-eight have been added to the church by letter and two have been reclaimed. Seventeen have been removed by letter and fourteen by death. Our membership when organized was sixty-nine and today it is one hundred and twenty-four.

The church was purchased from the Methodists for \$6,000. Of this amount \$2,700 was paid in cash, \$832 subscribed, leaving a balance of \$2,468.

"Today we come to our twelfth anniversary of the first meeting in this church and of its birth. It is with mingled



INTERIOR OF GREENCASTLE CHURCH OF THE BRETHREN



OFFICIAL BOARD, GREENCASTLE

feelings of joy and sadness that we celebrate this occasion. We realize it is no light thing for our Methodist friends to give up their church which they love. We shall do well to manifest the same generosity to them that they have shown to us."

Acceptance of deed by L. H. Leiter, March 3, 1940:

"This is one of the days to which the members of the Greencastle Church of the Brethren have been looking forward for many years. The time when we could have Sunday



CHOIR, GREENCASTLE

school and worship in the morning. While we rejoice in this achievement, it is with profound sympathy for our Methodist friends who have labored long and hard to build and maintain this, their church home, and now as we accept this deed, have become homeless in a material sense.

"We appreciate the hospitality of our Methodist brethren in sharing their church with us for the past twelve years, thus making it possible for both churches to exist.

"And now, in return, we, the Church of the Brethren, extend to you and your flock and to any or all who desire to join us in worship here in this holy place a most hearty welcome. We assure you that these doors shall be wide open to you always. We want that you shall have the same home feeling, as you have enjoyed in the past, in the new leadership of the Church of the Brethren."

Elder J. I. Thomas served faithfully as part-time pastor for three and one-half years, making pastoral visits and filling our pulpit on Sunday evenings until April 1, 1941.

On March 3, 1940, we started having Sunday school on Sunday mornings instead of Sunday evenings. The pulpit was filled by visiting ministers provided by our local ministerial board. At our quarterly business meeting the voice of the church was taken for a full-time pastor which resulted in the choice of our Elder C. E. Grapes, who accepted the call to take effect April 1, 1941. He was also re-elected our elder at the next meeting.

Our church has been steadily growing. The present membership is 165.

The organization as of April 1, 1941, is Elder and Pastor, C. E. Grapes; Secretary, Mrs. M a r g i e Fox-Henry; Deacons, L. H. Leiter, Norman L. Kuhn, Ray Foust, Alvin Zuck, and George Smith; Ministerial Board, Wm. W. Leiter, Norman L. Kuhn, L. H. Leiter; Church Chorister, Paul Foust; Treasurer, Norman L. Kuhn; Financial Secretary, Paul Foust; Trustees, Clinton F. Hykes, Bruce Angle, L. H. Leiter, Paul Foust, and Ray Foust; Financial Board, Ray Fisher, Bruce Angle, and W. W. Leiter; Soliciting



ELDER C. E. GRAPES
Pastor of Greencastle Church.

Committee, Mrs. Clinton Hykes, L. H. Leiter, Edgar Henry, Paul Foust, and Mrs. Margie Henry; Sunday school officers—L. H. Leiter, General Superintendent; Mrs. John W. Hartman, Divisional Superintendent; Mrs. Merle Snyder, Primary Superintendent; Mrs. Norman L. Kuhn, Cradle Roll Superintendent; Miss Margaret Drake, Secretary; Edgar Henry, Treasurer; Miss Margaret Oellig, Chorister; and Mrs. Alice Oellig, Home Department Superintendent.

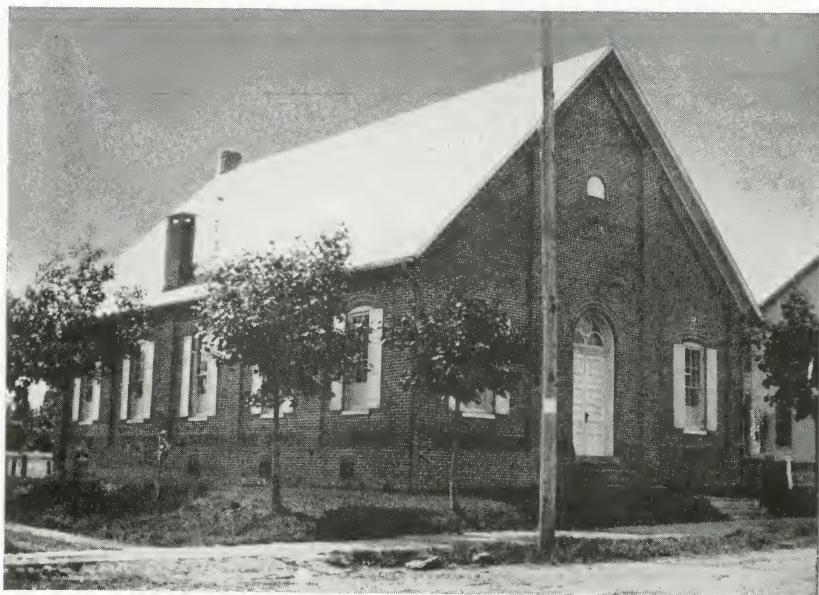
THE HANOVER CONGREGATION

The Hanover Congregation was organized on March 9, 1902. According to the church record the charter members were the following: Henry Baker and wife, Eli McConly and wife, Wilson Harlacher and wife, Solomon Miller, Mrs. Andrew Brough, Amanda Raffensberger, Amanda Wilt, Mrs. Menchey, Lizzie Miller, Alice Hahn, Grace Hahn, Alvilda Laugerman, Emma Rohrbaugh, Annie Harlacher, Margaret Harlacher, Daniel Brenner, Edward Hetrick and wife, George Grim and wife, Sister Klinepeter, B. F. Masterson and wife, Leah Pressel, Sister Garman, Henry Laughman, Sister Rickrode, Simon Hohf, Lillie Hohf, Lucy Allewelt, Jesse B. Webster and wife, Ella.

At the organization the District Mission Board was represented by Elder J. A. Long who took charge of the work, being assisted by Elder Edward Miller and Brother B. F. Masterson. Brother Jesse B. Webster was chosen secretary and Brother Henry Baker, treasurer, according to the minutes recorded by J. B. Webster.

Prior to the above date a mission point had been established here in 1897 by the District Mission Board of Southern Pennsylvania. Preaching services were held in Old Concert Hall, Center Square, and later in Bargelt Hall on Carlisle Street. In 1898 the mission board asked permission of district conference to build a church in Hanover. This was granted and solicitors were appointed for each of the fourteen congregations of the district. Heirs of Daniel Baer and wife donated the lot, on which the church now stands, in latter part of 1898. In the beginning of 1899 a church 60 feet by 40 feet was built of brick.

The dedicatory services were held July 17, 1899, with Elder H. C. Early, of Virginia, using Matthew 16:18 as a text for his theme of "Church Building", with special emphasis on the foundation, the person of the builder and the owner of the church. In the evening he preached on the theme of the "Holy Spirit". A clipping from a newspaper says this: "More than an hour before the appointed time for opening the services, people began to arrive from every direction and at ten



HANOVER CHURCH AS REMODELED BY THE MISSION BOARD



HANOVER CHURCH—REMODELED 1941



ELDER B. F. MASTERSON AND WIFE

o'clock when the service opened there were not a few persons on the outside unable to gain admittance."

The reason the church was not organized before 1902 appears to have been due to some opposition locally and to boundary lines with the Upper Codorus and Upper Conewago Congregations. As early as November 9, 1899, the mission board decided to have the Hanover Church organized. On April 23, 1900, there was a meeting held with the two congregations and Brother B. F. Masterson was instructed to effect an organization as soon as the members within the boundaries should agree. On September 22 a vote was taken with eight for and 13 against effecting an organization. On November 20, 1901, there was a petition for an organization and on April 15, 1902, the mission board records on its minutes that an organization was effected without a dissenting voice.

The mission board supplied the pulpit until 1901 when Brother B. F. Masterson, of California, was placed here by mission board. He remained here until August 10, 1902. Then the mission board seems to have filled the preaching appointments every four



ELDER D. H. BAKER



ELDER HENRY S. BAKER AND WIFE

weeks until 1905. Later Elder D. H. Baker became a resident minister having served as a delegate to District Meeting, and Elder John Utz also moved into the area. This released the mission board from any responsibility.

The ministers received by letter follow: B. F. Masterson, D. H. Baker, William Miller, John Utz, S. K. Utz, George Resser, E. S. Miller, B. C. Whitmore, D. L. Little, C. C. Brown, and J. W. Myer.

Ministers elected within the congregation follow: H. S. Baker, April 1, 1914; J. E. Myers and J. M. Stauffer, October 2, 1918; E. E. Baugher, December 14, 1932.

Ministers ordained as elders in the congregation are as follows: William H. Miller, August 5, 1911; H. S. Baker, J. M. Stauffer, and J. E. Myers, December 18, 1929.

Deacons received by letter: J. B. Webster and Edward Hetrick, at the time of organization; Cornelius Weaver, April



DEACON EDWARD K. HETRICK AND WIFE

24, 1910; J. J. Price, September 26, 1914; E. E. Baugher, October 1, 1930.

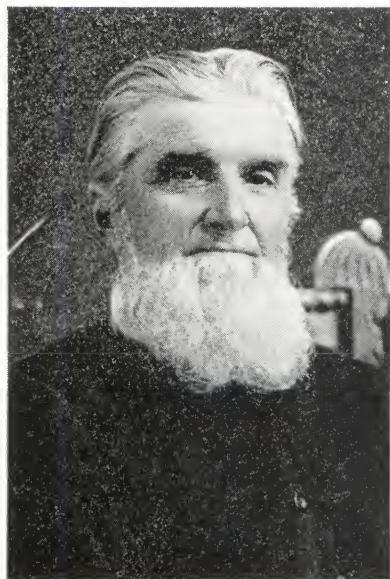
Thirteen deacons were elected in this congregation as follows: H. S. Baker, May 2, 1902; Wilson B. Harlacher, July 22, 1903; William Raffensberger, July 1, 1908; Charles Staub



DEACON CORNELIUS WEAVER AND WIFE

and Charles Laugherman, April 1, 1914; J. M. Stauffer and Charles Huff, April 5, 1916; Daniel Forry and J. E. Myers, April 4, 1917; George Shriver and Claude Miller, October 2, 1918; Charles Hilbert, October 7, 1927; Irvin Hostetter, October 4, 1933.

The Ladies' Aid Society was organized June 5, 1915. Prayer was offered by D. H. Baker. The following officers were elected: President, Margaret Lantz; Vice President, Mrs. D. H. Baker; Secretary, Lucy Shriver; Assistant Secretary, Mrs. William Miller; Treasurer, Lucy Allewelt. For many years the officers have been: President, Annie Harlacher; Vice President, Mrs. Emma Crawford; and Secretary-Treasurer, Gertrude Weaver. This organization has been instrumental in helping to raise rather large missionary offerings and in coming to the rescue of the church treasury



DEACON WILSON B. HARLACHER

in repairing and repainting the church building. They meet once a week to do quilting and sewing.

A young people's class named "Servants of the Master" was organized September 18, 1915. The following officers were elected: President, Charles Huff; Vice President, Ada Miller; Secretary, Olive Garman; Treasurer, Lydia Harding. The meetings were held in the homes every two weeks. It was active in helping to increase the offerings to missions, and giving to local church expenses and to the poor. They also sent fruit and flowers to the sick and aged. This organization ceased upon the departure of B. C. Whitmore, their teacher, but it is still one of the Sunday school classes.

Now another young people's class has been organized which is known as the "Willing Workers' Class". While the class has been one of our regular Sunday school classes for sometime, it was only organized on May 8, 1930. According to the minutes of the secretary of the class the following were the first officers: President, Ina Belle Jacobs; Vice President, Effie Crawford; Secretary, Mrs. Horace Walker; Assistant Secretary, Mrs. Rebecca Strausbaugh; and Treasurer, Horace Walker. The teachers of the class have been Howard Allewelt, Horace Walker, and Mary Gauntz. The present teacher is Brother Milton Baugher, a teacher in the senior high school of Hanover. This class has meetings in the homes once a month. They have visited the sick, sent flowers to the sick, sponsored special programs at Sunday evening services and are planning to support a share plan through the General Mission Board at Elgin.

The Sunday school has been active from the very beginning. The offerings have grown from fifty cents to five or six dollars per Sunday. The attendance has grown to such an extent that an addition to the church has been added so that there are more separate rooms. Practically all the classes are giving to the building fund which was started January 27, 1935. Some contribute each week. M. M. Baugher is superintendent of the Sunday school and has had much to do in starting the fund.



ELDER B. C. WHITMORE AND WIFE

Miss Annie E. Harlacher has had charge of the Beginners' Department of the Sunday school for many years. She assisted in conducting Bible school several weeks each summer for three years; served on the building fund committee, and on the building committee for the improvements now just completed at the church. Since the organization of the church she has maintained an unfailing interest in all the work of the church, especially the children's work. She was born August 29, 1868, near East Berlin, Pennsylvania.

Mrs. Lucy Allewelt had a prominent part for many years in the Primary Department of the Sunday school. She also assisted in the three vacation Bible schools that were conducted successfully. She also was an active member of the Ladies' Aid. Although she died several years ago the church feels the loss and her memory lingers with us.

The teacher training class was quite active from 1917 to 1923. Then again in 1934 to 1935 there was a class. Nine persons completed the entire courses offered by the Sunday school board at Elgin. Others took certain books or portions of the courses. J. E. Myers and Milton Baugher have taught these courses.

The Christian Workers' have also been an active organization of the church.

According to the church clerk's records the organization was effected on October 7, 1914, for three months, with J. J. Price, President; Lucy Shriver, Vice President; Bruce Whitmore, Secretary. Three months later, January 6, 1915, the organization was effected for one year with J. J. Price, President; B. C. Whitmore, Vice President; and Lucy Shriver, Secretary-Treasurer. On January 1, 1919, a committee consisting of Charles Huff and J. E. Myers prepared a Christian Workers' Constitution which was accepted by the church. This gave the duties of officers, length of term, and regulations for their elections. About a year ago a B.Y.P.D. was organized to combine the work of Christian Workers' and Young People's Department. The Christian Workers' topics are followed for three Sunday evenings and the last Sunday evening of the



ELDER B. F. KLINE AND WIFE
Former Supt. of Children's Home.



PRESIDING ELDER J. E. MYERS & WIFE



ELDER J. M. STOUFFER AND WIFE

month a special program is given instead of the regular preaching service.

The church building has undergone considerable change from December 1940 to April 1941. A Sunday school annex with a basement and two stories containing four Sunday school rooms has been added to the rear of the church. A balcony containing about forty-five chairs has been added to the main auditorium which also is used for Sunday school classes. A tower has been placed to the left at the front of the main building. The interior of the main auditorium has



MINISTER E. E. BAUGHER AND WIFE

been repainted and the benches refinished. A new lighting system and a new heating plant have been installed. A new carpet is being placed in the aisles and on the pulpit. The entire cost will be about \$10,000.

The present officials of the congregation are: J. E. Myers, elder in charge; J. M. Stauffer, elder; E. E. Baugher, minister; deacons: Edward Hetrick, Charles Laugerman, Charles Huff, Daniel Forry, George Shriver, Claude Miller, Charles Hilbert, Irvin Hostetter. Presiding elders of this church follow: J. A. Long, under Mission Board; Orville Long, 1902-1903; William Anthony, 1903-1904; C. L. Pfoutz, 1904-1906; D. H. Baker, 1906-1909; E. S. Miller, 1909-1912; William H. Miller, 1912-1915; Daniel Bowser, 1915-1923; John W. Myer, 1923-1924; C. L. Baker, 1924-1935; J. E. Myers, 1935-present.

The number of members is 228.

HUNTSDALE CONGREGATION

In 1836 the church of Cumberland County was divided into two sections known as Upper and Lower Cumberland. The first minister and first ordained elder was Christopher Johnson who had moved from Maryland to Dickinson township in 1828.

In 1836 David Ecker came from Adams County and was chosen second elder.



ELDER DANIEL KELLER

The burying ground was deeded to the brethren on November 25th, 1850, by Elder Christopher Johnson. The deed was entered March 10th, 1850. The trustees were Samuel Johnson, Daniel Keller and David Demuth. In 1864, Brethren Martin Lehman, Daniel Shenk, and Peter Garver were elected trustees.

The church bought from Samuel Cockley one acre and eighty perches joining the west side of the graveyard on February 18th, 1864. The deed being entered March 26th, 1864. The church met in council at the home of Brother Henry Gibbel and agreed to build a brick meeting house. The

brick was hauled from the Joseph Widder homestead in Penn township. Henry Gibble, Martin Shenk and Jacob Hollinger were chosen building committee. It was arranged to build the house 70 feet long and 40 feet wide, with basement divided in three parts. The land purchased from Samuel Cockley at \$175 per acre amounted to \$262.50; the cost of the meeting house was \$2,926.30, making a total of \$3,188.80. A stable



ELDER JACOB HOLLINGER AND WIFE, MARY ANN

was built at a cost of \$268.71. Brother Daniel Keller was treasurer at this time.

"We, the undersigned, for the building, agree to pay to the said Daniel Keller, treasurer, on demand each one the sum he or she has set opposite his or her name. August the third in the year of our Lord one thousand eight hundred and fifty-three; John Coover, \$100.00; Daniel Hollinger, \$100.00; Daniel Keller, \$300.00; Samuel Miller, \$50.00; Allen Mohler, \$30.00; David Ecker, \$20.00; Joseph Sollenberger, \$20.00; George Hollinger, \$20.00; Susannah Shaffer, \$5.00; Cyrus Brindle, \$10.00; Jacob Sollenberger, \$2.00; Joseph Sollenberger, \$1.00; Samuel Johnson, \$10.00; Martin Lehman, \$5.00; Conrad Johnson, \$10.00; Daniel Demuth, \$20.00; Henry Shaffer, \$10.00; Frovg Winddun, \$50.00; Martin Shenk, \$20.00; Ganwiz Gibbal, \$25.00; Daniel Shenk, \$10.00; Adam Hollinger, \$5.00. Total, \$823.00."

The first Love Feast was held in the new meeting house May 27 and 28, 1865, and from that time until now we have Love Feast twice a year. The first district meeting was held in the new meeting house in 1866. Brethren Joseph Sollenberger and Daniel Keller were chosen delegates to annual meeting held in Franklin County, Pennsylvania. In 1867 Brother Jacob Hollinger was chosen delegate to annual



HUNTSDALE CHURCH

conference. Brother Daniel Keller asked to have a clerk elected to keep account of all church business. Brother Daniel Hollinger was elected the first church clerk.

April 17, 1897, Brother J. Edward Hollinger was elected Love Feast treasurer.

The first Sabbath school in the Huntsdale house was organized April 25, 1881.



HUNTSDALE CHURCH IN 1941



ELDER JOHN F. STAMY AND WIFE
Active in District Work.

Brother S. M. Stouffer was ordained to the full ministry May 16, 1900. The ministerial and Sunday school meeting was held at Huntsdale November 1 and 2, 1906.

The first Christian Workers meeting was organized January 19, 1907, with Brother W. I. Sheaffer as president. The organization for an "Old Folks Home" on April 6, 1907, was as follows: Brother J. L. Williams, chairman; Noah Cockley, treasurer; J. Edward Hollinger, secretary.

August 24, 1907, the church decided to create a fund to be used for the keeping of the Huntsdale Cemetery, in charge of Brother E. L. Mellinger. Brother H. K. Miller was elected Sunday school superintendent January 19, 1907, and held that office until 1924, when Brother E. L. Mellinger was elected superintendent, which office he held until December, 1940.

April 3, 1909, Brother J. D. Garnes was elected as active elder for three years.

The Sister's Aid Society organized July 31, 1909, with Sister Wealthy Burkholder as president.

June 18, 1909, a joint council was held with Upper and Lower Cumberland at which time it was decided to build a church in Carlisle, Pennsylvania.

July 16, 1910, Brother Noah Cockley was advanced to the third degree of the ministry. At this time Brother Henry Beelman was elected presiding elder for one year. Ministerial and Sunday school meeting was held in August, 1916. Brother S. M. Stouffer was elected presiding elder April 8, 1911, and Brother J. E. Hollinger was elected Love Feast treasurer.

Children's Aid Society organized August 9, 1913, with W. I. Sheaffer, president; Annie Cockley, treasurer, and Velva Evans, secretary.

January 5, 1918, Brethren W. I. Sheaffer and A. A. Evans were ordained to the full ministry. Brother Sheaffer being



HUNTSDALE CHURCH OF THE BRETHREN OFFICIAL BOARD

Front row, left to right: George L. Line, Edward L. Mellinger, Harry E. Shaeffer. Back row: Elder Otto J. Hassinger, Pastor and Elder; deacons, Ralph Richwine, John R. Leer, Wilhs Whistler.

elder in charge until July 25, 1925, when he passed away. September 17, 1925, a special council was called and Brother A. A. Evans was elected to fill the unexpired term of Brother W. I. Sheaffer, which office he held until September 26, 1936, when he passed away. The Upper Cumberland District was divided as follows on September 17, 1925: Huntsdale Church of the Brethren and Newville Church of the Brethren.

October 8, 1936, a special council was called to elect a presiding elder. Brother Otho J. Hassinger was chosen. Brother R. M. Flohr was minister at Huntsdale at this time. August 25, 1937, our church elected their first pastor, Brother Luke K. Buffenmyer. May 22, 1939, Brother Buffenmyer resigned as pastor in order to attend Bethany Seminary.

July 7, 1939, Brother O. J. Hassinger was elected pastor.

Ministerial and Sunday school meeting was held in August, 1940.

In December 1940 at council, the following church officers were elected: Church treasurer, Clifford I. Myers; recording secretary, Mrs. John Leer; corresponding secretary, Mrs. Velva Evans.

The present trustees are as follows: Ralph Sheaffer, president; Harold Evans, secretary; Clark Line, treasurer. Sunday school board, John Leer, Jr., Harold Evans, Mrs. John Leer, Mrs. E. L. Mellinger, Mrs. O. J. Hassinger. Deacons, Harry G. Sheaffer, Willis Whistler, George L. Line, Edward L. Mellinger, John A. Leer, Ralph Richwing. Grave-yard treasurer, E. L. Mellinger. Sunday school superintendent, Ralph Clopper; Marlin Mellinger, secretary; John A. Leer, treasurer.

The church membership is 130.

LOWER CONEWAGO CONGREGATION

The Big Congregation was divided in 1849 and named Lower Conewago and Upper Conewago. At the same time a division line was made between the two congregations. The boundary line was as follows: "Beginning at Millers line on Forge Road, thence to Kings Tavern, thence to Big Conewago at mouth of Beaver Creek, thence along York and Adams County line and state road to Abner Binders, thence along York and Adams County line to the Cumberland County line. The north boundary, York and Cumberland County line to the Susquehanna River, comprising the northern half of York County." When the Big Conewago Congregation was divided, there were two church buildings: Wolgamuth's built in 1844, and Altlands union meeting house built in 1795. Both church houses after the division were in the Lower Conewago territory. They were small houses and not equipped for holding Love Feasts.

At a meeting held at Brother Jacob Lereus
in big Conewago congregation and an
Election held for a Brother at the
Word in the presence of us the undersigned
Brethren this 12th day of May AD 1849
and at the same time made a division line
in the congregation Beginning at Millers
line on forge road thence to Kings tavern
thence to big Conewago mouth of Bearcreek
thence on county line and State Road to
Abner Binders thence along the York and
Adams county line to the cumberline of
Brother.

Sam'l Langonekar			26
Joseph Myers			26
Manuel Lebere		9	
John Meimer		9	
Joseph Tixnor	—	9	
Abram Fink	—	9	
Sam'l Allentown	—	9	
John Schlinger	—	5	
George Dierdorff	—	1	52
Daniel Dierdorff	—	1	13
			67

In Presence of

Jacob Falkenstein

William Trimmer

Joseph Dierdorff

Peter Dierdorff

Adam Brown

FACSIMILE OF VOTE ON DIVISION IN BIG CONEWAGO AND OF ELECTION OF A
"BROTHER AT THE WORD"

The Love Feasts were held in the barn on the Casper Markey farm near Mulberry until the first Bermudian meeting house was built in 1856. All Love Feasts from that time to the present have been held in the Bermudian meeting house.

William Trimmer was presiding elder of Big Conewago at the time of the division. His residence being in Lower Conewago territory was the first presiding elder of the new congregation. Peter Dierdorff, Peter Trimmer and Joseph Myers were also ministers residing in Lower Conewago at the time of the division and preached in Lower Conewago church.

Astoria Fulton County, Illinois August 10, 1856

We the undersigned Brethren of the Astoria Congregation
send Greetings to whomever this may be presented
Whereas Samuel Burgard and his wife Lucy are
members of the Church and intend to move East
we therefore testify that they are in full union
love and peace with the Church here and therefore
recommend them to your care and oversight
May the Grace of God be with you all Amen

John Byg
Amos Hartman
Peter Danner
Samuel Falkenstein
John Bruegeman
George Beck
John Schesler
Fay Carson
Jacob Falkenstein
Joseph Burgard

COPY OF FIRST CHURCH LETTER RECEIVED BY
LOWER CONEWAGO CONGREGATION

Services were held in the home of C. T. Raffensperger at Mulberry, Daniel Trimmer near Kralltown, and on the Casper Markey farm where the Love Feasts were held in addition to the services held in the two church buildings until the first Bermudian meeting house was built in the year 1856.

First Meeting House in the New Congregation

In the year 1856 the county surveyor surveyed from a larger tract, 71 perches, owned by William Harlacher, Sr. On the same date 123 perches were surveyed from a larger tract owned by Peter Trimmer. These two tracts making a plot of one acre and 63 perches. The same year on this plot the first Bermudian meeting house was built.

The building committee was Samuel Groff, Peter Trimmer and C. T. Raffensperger. It was built of native sand stone on the site of the present building. A deed for this church lot was not given until four years later. A deed dated April 18, 1860, was granted to Benjamin Hollinger, George Harbold and C. T. Raffensperger, deacons of Lower Conewago Congregation, by William Harlacher, Sr., and wife, and Peter Trimmer and wife. The amount paid for both lots to both parties was ninety-four dollars and thirty-four and one-fourth cents.

The building committee of Bermudian meeting house kept a perfect record of all material and labor which amounted

to fifteen hundred dollars. A record was also kept of the individual subscriptions. Six solicitations were made to raise the amount needed. There were three hundred and twenty subscriptions. One hundred and eighteen dollars was the highest; twenty-five cents the lowest. Sixty-one of the three hundred and twenty subscriptions were five dollars each.

The Present Bermudian Meeting House

The Lower Conewago Church grew in numbers and the first Bermudian meeting house became too small, especially



BERMUDIAN CHURCH

on Love Feast occasion. A special council was called on the 13th day of November, 1886, to consider the feasibility of building a larger meeting house. The voice of the church was taken and was unanimous for a new and larger meeting house, if the necessary funds could be raised. It was also decided that the seven deacons should be the solicitors, to see every member in the congregation and report to the next council, December 11, 1886. The seven deacon solicitors reported at this meeting, but the amount of the subscriptions was not sufficient to start the new building. It was then decided to make the second canvass and report on Christmas Day, 1886, at the Altland meeting house. From results of the second canvass, the new building was built the following year.

The congregation decided to enlarge the church lot, and on March 26, 1887, a deed was granted by Elizabeth Baker for thirty-three and one-half perches of land for twenty-five dollars to the following deacons of the Lower Conewago Church: Benjamin Smith, Isaac King, John Wolf, George Firestone, and Benjamin Hollinger. The building committee for the second Bermudian meeting house was Emanuel Gochenour, President; Cornelius Mummert, Secretary; George Firestone, Treasurer; and Elias Hollinger, Contractor. They kept a perfect record of material and labor which amounted to two thousand five hundred fifty-three dollars and eighty-four cents. The first Love Feast held in the new building was October 6th and 7th, 1887.

At the business meeting on March 25, 1893, a resolution was passed to enlarge the church lot, to give more room for a contemplated horse shed. A deed dated March, 1893, was transferred to Jacob Markey, Absolum Trimmer and Peter Harlacher, trustees of Bermudian meeting house, by Martin L. and Emma Strayer for seventy preches of land for thirty dollars, (\$30.00).

At a special council, January 13, 1895, it was decided to build a new shed on the plot of ground just purchased. It was to be one hundred feet in length, and width sufficient for horse and vehicle to enter on both sides. The shed was built the same year at a cost of three hundred eighty dollars and forty-three cents, (\$380.43).

A small plot of the church lot was laid out for a cemetery about the same year the first meeting house was built in 1856. The epitaph of the first burial is as follows:

In memory of Samuel Groff, Born December 17, 1831,
Died June 2, 1865, Aged 24 years, 5 months, 16 days.

Wolgamuth Church

The Wolgamuth Church is along the old Carlisle road, one and one-half miles southeast of Dillsburg.

In 1844, Christian Wolgamuth sold to a committee, Benjamin Jacobs, Jacob Firestone, and Daniel Dierdorff, a plot of ground in Carroll township, York County, for a church lot and burying ground for the sum of five dollars.

The same year a church building was erected at a cost of three hundred eighty-five dollars and sixty-five cents. The subscriptions ranged from twelve and a half cents to twenty dollars. The church house was remodeled in 1903 and again in 1938.

Altland Meeting House

In the year 1795, Philip Altland, of Paradise township, York County, Pennsylvania, sold one acre of his farm, located



WOLGAMUTH CHURCH

one mile southeast of the village of Bigmount, to three chosen trustees from three churches of that community. Jacob Altland, son of Philip Altland, representing the German Reformed Church, and John Trimmer representing the German Baptist Brethren.

A large sheep skin deed dated December 25, 1795, measuring twenty-seven by twenty-nine inches containing over sixteen hundred words written in long hand, setting forth the particulars of the agreement. Five shillings was the amount paid for the one acre of ground.

A house was to be erected thereon for worship in common, of the three religious societies and for the use of a school and a dwelling for the school master, also a part of this plot for a place to bury the dead of the above named three societies.

Soon after the purchase of the land, a long log building was erected. The building faced the south. The west end was used for worship and a school room. The east end was used for the dwelling of the school master. The building was one and one-half story, and had two doors, one in the school room, the other door was in the dwelling. There were double doors between the school room and the dwelling. When occasion demanded, for worship, the doors were opened and part of the dwelling was used. The school room had a table in the center and slab seats around it, also a large stove in one corner. Frederick L. Asper was the teacher of this school for many years.

In 1852, another plot of ground was purchased and the present brick building erected the next year, 1853. The old school was then discontinued and later converted into a dwelling for the care taker of the cemetery and meeting house. In the year 1880, June 13th, shortly after Sunday school was dismissed in the afternoon, during a thunder storm the north gable was blown in and the south gable blown out. The building was immediately repaired. In the year 1877, Daniel Jacobs and wife sold to Henry Moul, Elias Berry and Jonas Trimmer, trustees of Altland's meeting house, forty perches of land for an additional hitching ground.



ALTLAND MEETING HOUSE

The trustees, Daniel Jacobs, Thomas Julius and Pierce Stambaugh, in the year 1900 bought from William Altland and wife, one hundred fifty-nine perches to enlarge the burying ground.

The first Sunday school at the Altland meeting house was organized in the year 1877, with Jacob B. Baughman as superintendent, with an enrollment of one hundred thirty-three. Others serving as superintendents were Daniel Jacobs, George Henise, Jacob Trostle and Eli Oberdier.

Services were held in the old meeting house, and the new building by the three above named churches. About 1896, the Lutheran and Reformed discontinued preaching but a union Sunday school was continued until about 1906. Preaching was held every two weeks by the Church of the Brethren

until 1920. From that date to 1939 the only services at the Altland Church were on funeral occasions. In 1939, the Young Peoples Department of Lower Conewago began reviving the place. Their first meeting was a home-coming, the three churches above named were represented. At the present, there are services every third Sunday of each month by the Young Peoples Department of Lower Conewago, and by invitation, the young people of the adjoining congregations.

Preaching services were held at the following union churches and school houses: Quaker meeting house near Wellsville, Harmony Grove union church, Meisenhelters school house east of Dover, Augenbaugh's school house, Strinestown union church, Manchester union church, Cassel's union church near York Haven, Wolgamuth church one and one-half miles southeast of Dillsburg, Altlands meeting house near Bigmount and the Bermudian meeting house where the Love Feasts were held.

When Lower Conewago Congregation was formed from Big Conewago in 1849, Love Feasts were not held yearly, largely due to the expense involved for holding a Love Feast.

**The Following is an Itemized Statement of the
Love Feast of 1872:**

8	one-gal. crocks apple butter---@	\$.30-----	\$ 2.40
93	loaves of bread -----@	.12-----	11.16
55	pounds of butter -----@	.20-----	11.00
25	pounds of lard -----@	.08-----	2.00
30	pies -----@	.12-----	3.60
3	bushels of apples -----@	.25-----	.75
15	bushels oats -----@	.35-----	5.25
213	pounds of beef -----@	.09-----	19.17
2	lambs -----@	3.00-----	6.00
2	hostlers -----@	5.00-----	10.00
1	bushel of wheat -----@	1.70-----	1.70
$\frac{1}{2}$	ton of hay -----@	10.00-----	10.00
	Flour -----		1.75
	Store bill -----		10.26
	Total -----		\$95.04

The Love Feasts were usually two day feasts, Saturday and Sunday.

In the early church the preaching was in Pennsylvania German. Later on the sermons were both English and German and since about 1900, the sermons have been in English.

On Love Feast occasions the services began about ten o'clock the first day, the afternoon at two o'clock and an examination sermon at four o'clock.

The seating to the tables for the Love Feast proper about six o'clock in the evening. The second day of the feast, serv-



ELDER HEZEKIAH COOK

others. This group located in Russel County, Kansas, in the early seventies. Russel County lies west of the center of the state and was sparsely settled in those days. Following is a letter received from William B. Himes addressed to William Harbold, a deacon in Lower Conewago Church.

The letter follows in its original composition:

Bunkerhill, Russell Co., Kansas,
April 1, 1875.

William Harbold

Dear Brother:

Your letter came to hand to day with draft for \$26.35 twenty-six dollars and thirty-five cts. now in the behalf of the doners. They have my heart felt thanks praying that the good Lord may bless them and double for the same.

WILLIAM B. HIMES

Now I will try to give you a faint idea of how things are here before we got this money. I don't think there was as much money as would buy one bushel of potatoes in our school district. At present it is reported that there are one hundred cases of people that have the bone skirvy in the county. The dockters say it is on account of not having any vegetables to eat. They recommend the people to get potatoes, but few can

ices began at ten o'clock and lasted usually two hours, closing at noon.

All the meals and horse feed were free. The Bermudian meeting house was built on the same design as most meeting houses, basement, first floor and second floor. The second floor was equipped with beds and some bedding plus cradles for the babies. It was divided in two parts and would accommodate about thirty-five or forty people. Usually two deacons and their wives would remain at the church to prepare breakfast for the visitors.

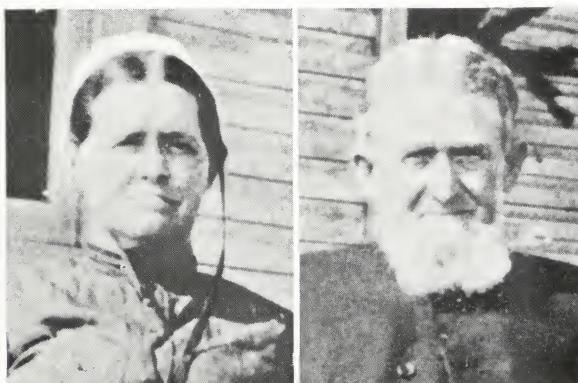
Some of the Lower Conewago members were trail blazers; the Himes, the Wires, the Stouells and

gct them as they are two dollars per bu. here. There are three of us to devide the donations. I think the best we can do is to take a good part of this money and get potatoes to eat and plant. We will try and help all now. The most that is suffering for the want of something to eat is our horses. There issent more then two in our district that have eny hay and no grain to feed of eny kind. The government is now furnishing the people with some rations. Dont know how long it will last. Now I will tell you that Sister Stouell died on the 22 second of this month of the bone skirvy and Bro. Alfred has it to. That is her husband and their oldest son and also old Sister Stouell the mother of the one that died. She leaves four children behind one only one year old. There is truly a good bit of trouble out here now but I hope the Lord will again smile upon us so that we may have a good harvest. Those that have fall wheat out I think will have good prospects of wheat as it looks very nise now. I have got my spring wheat sewed. The wether was nise till the last few days it snowed but to day the snow went fast. Now I will tell you that the Brethren have done a heap in helping the poor. A meny a one is made glad by their donations. If it would not have been for the donations we would have starved here or the best part of the people. Well I must close by saying I often wish I could be in with our dear Brethren at their meetings. Our relations are all well but Mrs. Wire, she is sick and not able to be out of bed.

Our love to all,
WM. B. HIMES

Ministers of Lower Conewago

William Trimmer—Born 1784. Presiding elder of Big Conewago and became first P. E. of Lower Conewago in 1849. Died 1870.



ELDER O. W. COOK AND WIFE

MINISTERS AND WIVES, LOWER CONEWAGO
First row, left to right: Elder G. W. Harlacher and wife, Presiding Elder; Elder C. H. Altland; Elder K. D. Henry and wife;
J. Albert Cook and wife. Second row: Melvin Jacobs and wife; Charles Eichelberger and wife.



John Raffensperger—Born 1821. Died 1890.
 Joseph Myers—Elected a "Brother at the Word" in 1849.
 Peter Dierdorff—Died in 1886 at Goshen, Indiana.

Peter Trimmer—Born 1808. Lived near Bermudian meeting house. Died 1900.

Samuel Burkhardt—Elected to the ministry in 1863.

Emanuel Gochenour—Born 1832. Elected 1866. Presiding elder many years. Died 1910.

Joseph Bucher—Born 1842. Elected 1869. Died 1919.

John Harlacher—Born 1822. Died 1920.

Hezekiah Cook—Born 1838. Elected 1882. Ordained 1908. Presiding elder 1909 to 1913. Died 1918.

Daniel Trimmer—Born 1809. Died 1873.

William Wiley — Born 1841. Died 1924.

Abraham Hull — Born 1844. Elected to the ministry 1885. Ordained 1908. Died 1911.

William Miller — Received by letter. Lives in Lost Creek. Daughter, Ada Brandt, Millerstown.

Oliver Cook — Born 1865. Elected 1900. Ordained 1911. Presiding elder 1913. Served 18 years. Died 1936.

Charles Altland—Born 1869. Elected 1900. Ordained 1918.

Jacob Brenneman—Born 1861. Elected 1909. Died 1920.

A. M. Brodbeck—Born 1851. Elected 1911. Died 1932.

G. W. Harlacher—Born 1875. Elected 1913. Ordained 1925. Presiding elder 1927 to 1930; from 1934 to present.

H. H. Hollinger—Born 1878. Elected 1917. Died 1923.

S. S. Sheffer—Born 1873. Elected 1918. Ordained 1925. Died 1939.

K. D. Henry—Born 1879. Elected 1921. Ordained 1937.

R. D. Cook—Born 1886. Elected 1921. Died 1934.

Albert Cook—Born 1898. Elected 1935.

Charles Eichelberger—Born 1893. Licensed 1940.

Melvin Jacobs—Born 1908. Licensed 1940.

The deacons serving at the present time are: D. B. King, J. E. Renall, Cleon Ziegler, George Sower, George King, P. E. Rentzel, W. E. Cook, Merle Cook, Harvey King.



ELDER S. S. SHEFFER AND WIFE



DEACONS AND WIVES, LOWER CONEWAGO

First row, left to right: J. E. Renall and wife, Cleon Zeigler and wife, George King and wife, Harvey King and wife, Merle Cook and wife.

First Sunday School in Lower Conewago at the Wolgamugh Church 1905

Superintendents to date : Oscar Firestone, John Cook, S. S. Sheffer, Wayne Cook, Walter Cook, William Walls, Charles Eichelberger.

First Sunday School at Bermudian 1906

Superintendents to date: William Zeigler, William Hollinger, G. W. Harlacher, I. F. Hull, J. E. Renall, George Myers, John Hull, H. H. Hollinger, Cleon Zeigler, George King, Melvin Jacobs.

Evangelists at Lower Conewago

D. P. Saylor—His last evangelistic meeting was in Lower Conewago Church ; David Bonsack, Amos Kaylor, Levi Mohler, John M. Mohler, Joseph Lone, Silas Utz, Oville Long, James Sell, Samuel Stouffer, Samuel Hertzel, Spencer Beaver, B. F. Lightner, Adam Hollinger, Daniel Bowser, R. W. Schlosser, Robert Cocklin, Albert Hollinger, David Kilheffner, Trostle Dick, J. Edwin Jarboe, C. H. Steerman, Harrison Gipe, M. A. Jacobs, William Miller, William Murphy, George Lehmer, William Zobler, David Weaver, Jacob Myers, John Rowland, H. M. Snavely, Otho Hassinger.

There are 138 members of Lower Conewago Congregation.

HISTORY OF CHURCH IN CUMBERLAND COUNTY AND LOWER CUMBERLAND CONGREGATION

This denomination, which occupies such a conspicuous place in the county had for a time, no other place of worship but private houses, barns and school houses. Its congregations were served by free ministry who traveled many miles on horseback and later by horse and carriage. The church was first known as the German Baptist Church in Cumberland County. The congregation has been divided several times, the present Lower Cumberland Church being but a small part of what was in the beginning the German Baptist Church in Cumberland County.

The following is taken from notes prepared by Elder Moses Miller in 1878. These notes give the names of some of the early families in whose homes the brethren gathered to worship :

"The homes of Adam and Martin Brandt who lived in Monroe township, Daniel Basehoar of East Pennsboro town-

ship, and John Cocklin of Allen township, were the first meeting places of the brethren in Cumberland County. The first communion services were held in the home of Adam Brandt about 1798. He was the first minister chosen by the church in this county, but for some reason did not serve in this capacity.

"In 1820 John Zigler, who later moved to Ohio, and Michael Mishler were chosen as ministers. In 1823 Daniel Bollinger from Juniata County became the first ordained elder of the church in this section. He served the church at Cumberland County for 25 years and died in 1855 at Lebanon, Ohio, whither he had moved in 1848. In 1828 a minister named Christopher Johnson moved from Maryland into Dickinson township and took an active part in the work of the church.

"In 1829 Adam Steinberger was chosen minister. Rudolph Mohler in 1832. Daniel Hollinger and Samuel Etter in 1836. Some time later Samuel Etter served as presiding elder of the church. His descendants have been active members of the church, some of them still living and serving. In 1841 David Horst was chosen minister. He lived on a farm close to where the Mohler church is located. Many meetings and communion services were held in his barn.

"In 1836 the church divided into two sections, known as Upper Cumberland and Lower Cumberland. Baltimore turnpike and Long's Gap road were the dividing line."

In the Lower Cumberland Church Moses Miller was chosen minister in 1849 and served the church faithfully for many years. Brother Miller lived on a farm south of Mechanicsburg, just out of the borough limits. Many of his descendants still live and are active in the work of the church.

Adam Beelman was chosen minister in 1851. David Niesley and Adam Bowman chosen in 1863, and Jacob Harnish in 1865. Three of Brother Harnish's sons reside in Mechanicsburg, Pa. They are Abner, John and Charley. Brother Abner has been active in many of the social reform movements of the community and an active Sunday school worker.

Cyrus Brindle was chosen minister in 1868 and Benjamin Nickey in 1871. His family and descendants have been very prominent in the work of the church. He has several brothers who moved to the west and were ministers in the Church of the Brethren. The younger generation has taken an active part in the missionary work of the church.

J. B. Garber moved from Huntingdon County into Lower Cumberland Congregation in 1874 and served as a minister for many years.

Until 1855 the Lower Cumberland Congregation had no place of worship of its own. Services were held in the Union House in Mechanicsburg, the Cocklin House, about five miles

south of Mechanicsburg, and in a meeting house in Shepherdstown.

The first house of worship built by the Brethren was erected in 1855. This was known as the Baker House and was located on the Lisburn Road near Churchtown. (It was razed in the summer of 1935.) Same year the Miller House was built at Sterret's Gap.

Miller church was so named because the land for the church and grave-yard was donated by Joseph Miller, a deacon and brother of Moses (son of Henry).



MOHLER'S CHURCH, LOWER CUMBERLAND

The Mohler House was erected in 1861. The land whereon this church stands was donated by Solomon Mohler, the brother of Moses Miller's wife. The church is constructed of brick and stone. The bricks were made just near the church and the stone was quarried nearby. Much of the lumber used in the building was cut from the site where the church now stands. Most of the lumber was hewn. Some of the sills reach from one side of the church to the other. Boiling Springs Church was built in 1875.

In 1887 Henry Beelman was called to the ministry, and he served the Lower Cumberland Church faithfully until his death in 1914.

Some time between 1882 and 1885 Daniel Landis was chosen a minister. Levi Mohler—1890. He lived and served in this congregation the remainder of his life with the exception of a few years when he lived in the eastern district of Pennsylvania. While there he was ordained to the eldership.

Brother Mohler held many evangelistic meetings in the southern and eastern districts of Pennsylvania.

Brother J. M. Mohler moved from Lewistown, Pennsylvania, to Mechanicsburg about 1910 and was a very outstanding minister in the work of the church here. George H. Lehmer was called to the ministry in 1898. He served the church here faithfully for some years, after which he moved to California, where he continued faithful to his calling until his death in 1925.

Adam Hollinger and William Miller were called to the ministry about 1900. Isaac Barto moved into the Lower Cumberland Congregation about 1898. He served as presiding elder for a number of years.



ELDER WM. MURPHY AND WIFE

William Murphy was called to the ministry in 1903. He served as presiding elder for several years. Jacob Miller and Jacob Trimmer were called to the ministry in 1908. About 1910 the Carlisle church was organized into a separate congregation. Brother Trimmer served Lower Cumberland until this time. Jacob Miller served until 1926, when the Dunkard Brethren formed a separate organization. He became their elder.

Ira Hart was called to the ministry in 1910. Walter Cocklin was called to the ministry in 1914. He is the son-in-law of Levi Mohler.

Isaiah Johnson moved from Somerset County into this congregation in 1912 and was active in the ministry until moving to Florida in 1926. His son-in-law, Lewis Lininger, was elected to the ministry in 1918. He also moved to Florida, where he continues in active work.

John Herschman was called to the ministry in 1916. Brother Herschman was an active minister and served the church faithfully until he moved to Elizabethtown, Pennsylvania.

*Friend &
classmate of
Dad*

vania, where he continues in the work. Brother Herschman has been back many times and has held some very interesting and successful evangelistic meetings. Some of the younger members of the church have been led to Christ through his efforts.

William Kulp moved from Ephrata into Lower Cumberland and then to Western Pennsylvania. Ephriam Hertzler was called to the ministry in 1921. He is now pastor at Marion, Ohio. Robert Cocklin was called to ministry in 1925. He is the son of Walter Cocklin and grandson of Levi Mohler. He is now pastor of the Perry and Ridge Congregations.

In 1926 the Mechanicsburg church was organized, the line being one mile each direction form the square. All members living in Mechanicsburg who wished to hold their membership in Lower Cumberland Congregation were granted the privilege. The same year the Dunkard Brethren organized and almost all of the officials joined with them. For a short time the Lower Cumberland Church was disorganized and cared for by the District Ministerial Board, who reorganized it September 26th, 1926.

On above date Otho J. Hassinger and Henry L. Miller were chosen ministers. Brother Hassinger served for a period of eight years, until the Boiling Springs Congregation was organized, after which he served the church there. He is now pastor of the Huntsdale Congregation. Henry Miller is still serving the Lower Cumberland Congregation.

Robert Ditmer was called to the ministry in 1929. He now has charge of the mission church at Van Dyke.

On September 27, 1934, the Lower Cumberland Congregation was again divided and the Boiling Springs Congregation was organized from the southern part.

Harold Kettering was called to the ministry in 1936. He is now in college. The deacons are: Wm. Stetler, Frank Saphora, Frank Britton, Charles Ditmer, Charles Armstrong, and Ervin Holtry.

The present membership is 51.

LOST CREEK CONGREGATION

The first Bunkertown church was built in 1838 on a lot of ground donated by Brother John Shellenberger, whose father, John Shellenberger, came from Geneva, Switzerland, in the ship "Friendship" in 1754, with his wife and children, and made their way up the Susquehanna River to Liverpool. They came up the Mahantongo Creek to where Richfield now stands about 1772, but in 1780, went to what is now Bunkertown and purchased a tract of land from James Martin



GOOD WILL CHURCH, LOST CREEK CONGREGATION, BUNKERTOWN

on which tract Bunkertown and the Bunkertown Church, built in 1838, now stand. The congregation was organized in 1790.

When he was asked what he wanted for the lot for the church, he said, "Nothing but their good will," hence the name, the Goodwill Meeting House.

John Shellenberger, the immigrant, had three sons, John, Peter, and David, all members of the "Dunker" church. Peter and David Shellenberger were among the early ministers of the Lost Creek Congregation, and Peter Shellenberger

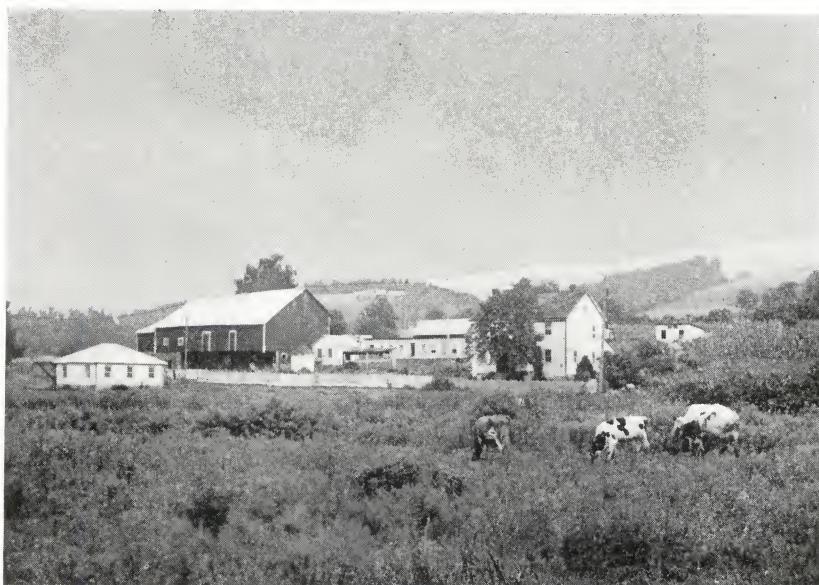


ELDER GEORGE STRAWSER AND WIFE

preached for the Kishocoquilllis brethren occasionally, as his sister was married to Samuel Myers of that congregation.

David Shellenberger visited the Buffalo Valley brethren and preached for them on various occasions.

The Old Bunkertown Church served the members as a meeting house until 1891, when the present house was built. The following elders and ministers served the Lost Creek Congregation: Elders: Solomon Seiber, Andrew Bashore, Christian G. Winey, George Strawser, John E. Rowland, C. E.



SMITH HOMESTEAD

Now the home of Edwin Strawser, son of Elder Geo. Strawser, where first Love Feast was held.

Grapes, and J. A. Buffenmyer; ministers: Peter Shellenberger, David Shellenberger, William Kauffman, Christian Myers, George Meyers, Isaac Barto, William Cherry, Daniel Long, Ezra Smith, Elias Landis, Solomon Kauffman, Joseph Auker, Spencer Beaver, Peter Shelley, Cochran Frymoyer, William Zimmerman, Jacob O. Smith.

These ministers served our congregation without financial support. In 1916 it was thought best to secure a pastor who could spend his entire time serving the congregation, and that he should be supported by the congregation.

Our first pastor was Brother John E. Rowland, who served our congregation for about eight years. He was succeeded by Brother C. E. Grapes, who served from 1924 to 1932.



ELDER JOHN E. ROWLAND AND WIFE

In 1933 Brother J. A. Buffenmyer was elected as our pastor and elder. His work here terminated April, 1941.

The first Sunday school in our locality was organized by Brother J. L. Beers, and on account of some opposition, was conducted in the old Mount Pleasant school house, until finally the opposition waned and he was asked to conduct the Sunday school in the Good Will meeting house.

The Free Spring meeting house was built 1863. The lot for the Free Spring house was donated by Brother David Bashore.

The brethren held services in the old school house at Richfield for years, until in 1906 the church was built on land formerly owned by Christian Shellenberger.

Over half the money needed to build the church was donated by Sister Annie Zieders. The balance was raised by subscription. Brother Abram Benner was one of the early



ELDER C. E. GRAPES AND WIFE



ELDER J. A. BUFFENMYER AND WIFE

deacons at Richfield, and Brother Elias Landis was the resident minister.

The Oriental meeting house was built in 1888 on a lot of ground secured from Frederic Meiser. Elder Elias Landis had charge of the building of the church, and Brother Joseph Auker placed the seats and pulpit. The Sunday school was organized at this church in 1890. Elder George Strawser was the resident minister and did much to build up the church at



ORIENTAL CHURCH

Oriental. At present the 35 members are under the pastoral care of the Bunkertown pastor.

Two Annual Meetings were held in the bounds of the Lost Creek Congregation. The first was held at Evendale on the Gearhart farm in 1833. Most of the members attending this meeting came on horse-back, and while at the meeting turned their horses into pasture. It was said there were more than a hundred horses used to bring the members to this meeting.

In 1885, an Annual Meeting was held near Mexico, Juniata County, on the farm of Brother Michael Bashore. Many of our members remember of this meeting.



FREE SPRING CHURCH

The Lost Creek Congregation licensed in 1935, and ordained in 1936, Luke Buffenmeyer, son of the pastor, to the ministry.

In December, 1939, Mrs. J. A. Buffenmeyer, wife of the pastor, was licensed, and ordained to the ministry in 1940. Elder C. E. Grapes was in charge of the ordination.

During Brother Buffenmyer's pastorate the congregation and friends installed memorial windows, new seats, a floor covering, painted the inside of the church and the wood work outside at Bunkertown.

The Lost Creek Congregation is a large territory, comprised of all of Juniata County east of the Juniata River, the eastern end of Perry County, and the southwestern part of Snyder County. This church is somewhat isolated from the



RICHFIELD CHURCH

main part of southern Pennsylvania, but from its history has been active in the Lord's Work down through the years.

Minister Ira D. Brandt moved into the Lost Creek Congregation in June, 1941. H. D. Emmert became pastor in October, 1941.

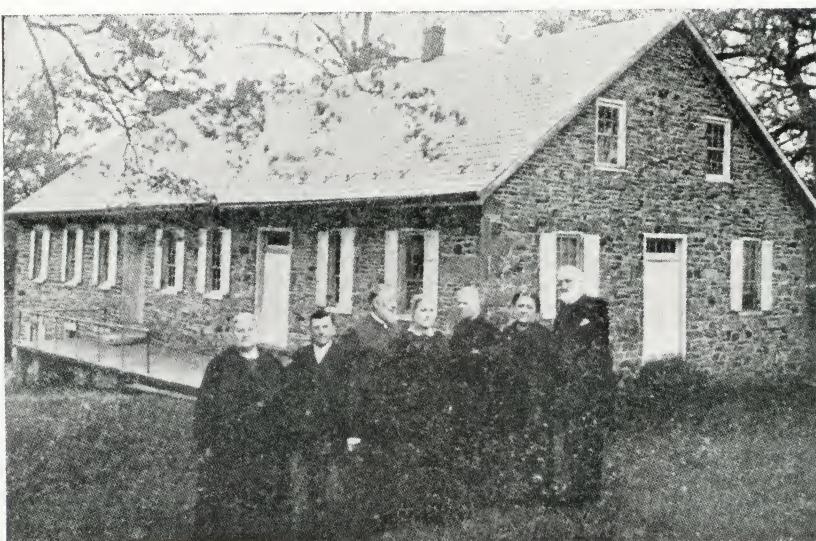
The present membership is 453.

THE MARSH CREEK CONGREGATION

In the year 1790 David Pfoutz moved from the State of Maryland to locate on the banks of Marsh Creek, Pennsylvania, and there erected a fulling mill on a large tract of land. On part of this tract, donated by him, was built, and still stands, the Marsh Creek Church of the Brethren.

The church was organized in the year 1805, David Pfoutz being the first resident minister and first elder, which office he held until his death in 1849. On same date Jacob Sherfy was elected to the deaconship. Probably twelve would have comprised the membership. From the time of organization until 1830, when the present church was built, they worshipped in their homes.

At the present we have church houses at Marsh Creek, Friends Grove and Gettysburg. The Friends Grove house was built by the Society of Friends and leased by the brethren for fifty years at the expiration of which time they bought it. The lease was made some time after 1838. Services were held



MARSH CREEK CHURCH OF THE BRETHREN

there until 1935. Recently interest at this place has been revived and church services and Sunday school are held regularly.

The Gettysburg church was formerly a frame house which was built three miles south of Gettysburg by another denomination. In 1904 it was bought by the brethren who moved it to Gettysburg and brick cased it.

In the year 1813 Michael Slothour came to the congregation as minister, and labored in that capacity until 1834, when he was called from labor to reward.

In the year 1830, David Ecker and John Pfoutz were elected to the ministry. John Pfoutz, not feeling able to fill the call, was chosen deacon, and on the same date Samuel Slothour and David Bosselman were elected deacons.

On August 28, 1836, David Bosselman was elected to the ministry.

On August 27, 1841, Daniel Benner was elected to the ministry, and Joseph Kittinger and Samuel Baer were elected deacons.

On May 23, 1845, Henry Bucher (grandfather of C. F. Bucher, of Piney Creek, Maryland) was elected to the ministry.

In December, 1845, Michael Bushman was elected to the ministry.

On February 8, 1851, Jacob D. Trostle was elected to the ministry.

On October 4, 1851, Joseph Sherfy and Jacob Diehl were elected as deacons.

On May 29, 1853, Joseph Sherfy was elected to the ministry, and Jeremiah Sheets as deacon.

On November 12, 1854, H. G. Koser and Samuel Hoff were elected deacons.

In the year 1857 Isaac Bucher moved in as a deacon.

In 1861 David Blocher moved in as a deacon.

On May 4, 1863, David Blocher was elected to the ministry.

On November 12, 1863, C. L. Pfoutz and John Trostle were elected deacons.

On August 12, 1869, Ephriam Deardorff was elected deacon.

On November 10, 1870, Isaac Pfoutz was elected deacon.

On September 21, 1872, C. L. Pfoutz was elected to the ministry.

On May 24, 1873, B. F. Kettinger was elected deacon.

On May 11, 1878, John Trostle was elected to the ministry.

On November 9, 1878, J. H. Bosserman was elected deacon.

On November 8, 1884, Cornelius Weaver was elected deacon.

On August 4, 1886, B. F. Kittinger was elected to the ministry, and J. O. Blocher and J. D. W. Deardorff were elected deacons.

On May 18, 1888, Uriah Stremel was elected deacon.

On October 29, 1892, A. D. Taylor was elected deacon.

On August 11, 1894, B. F. Lightner was elected deacon.

On November 13, 1897, E. K. Leatherman was elected to the ministry.

On April 7, 1900, B. F. Lightner was elected to the ministry and Levi Bushman and Levi J. Diehl were elected deacons.

On August 9, 1903, L. H. Warren and H. W. Weaver were elected deacons. L. H. Warren declined to serve. The vote of the church was again taken, the lot falling on A. E. Harnish, who with H. W. Weaver was installed.

On August 13, 1920, W. B. Jacobs and S. E. Kline were elected deacons.

On March 29, 1913, Ed. Wolfe and John Weaver were elected deacons.

On May 6, 1916, Archie Hollinger was elected to the ministry.

On April 11, 1923, Jacob Mauss and M. L. Keppner were elected deacons.

On April 11, 1925, B. F. Kline was licensed to preach.

On August 22, 1925, John Myers was elected as deacon.

On August 13, 1927, Frank Kline and wife were installed in the ministry.



JOHN M. MYERS AND WIFE

On August 13, 1927, Frank Mauss was licensed to preach for one year, on August 18, 1928, he was installed into the ministry.

On April 27, 1929, Elder Charles Flohr and wife presented certificate of membership.

On July 20, 1930, Galen Brindle was elected a deacon.

In 1935, Roy Leatherman and John Wineman were elected deacons.

On February 7, 1937, W. A. Keeney and John Myers were licensed to preach. Both were installed November 28, 1937.

On September 10, 1938, Frank Miller and Paul Kline were elected deacons.

On September 9, 1939, Ray Ogburn and Harry Harman were elected deacons.

The Elders

David Pfoutz was ordained as elder in 1821 and was elder of the church until his death in 1849.

David Bosselman was ordained elder in 1848 and was elder until his death, March 29, 1880.

On November 8, 1881, Joseph Sherfy was ordained as elder and had charge of the church until his death on October 4, 1882.



W. A. KEENEY AND WIFE

C. L. Pfoutz was ordained August 14, 1886, and was elder for thirty-three years. Realizing his age he asked the church to relieve him, and in tears the church reluctantly granted his request. He passed over to the Church Triumphant at the age of 86 years, two months, 17 days.

Elder Albert Hollinger was elder from 1917 to 1921.

H. J. Brindle was elder from 1921 to 1923.

W. G. Group is elder at present. Elected April 11, 1923.

D. B. Wineman moved in as elder in 1908. Moved out in 1921.

H. J. Brindle moved in as elder in 1914. Moved out in 1923.



ELDER W. G. GROUP AND WIFE

Ordinations

David Pfoutz -----	1821
David Bosselman -----	1848
Joseph Sherfy -----	1881
C. L. Pfoutz -----	1886
J. D. W. Deardorff -----	1901
D. B. Wineman -----	1918
B. F. Lightner -----	1918



ELDER B. F. LIGHTNER AND WIFE

The ministers are: B. F. Lightner, Gettysburg; Chas. G. Flohr, Fairfield; W. N. Zobler, 457 West Middle Street, Gettysburg; J. G. Miller, Route 3, Gettysburg; W. A. Keeney, 51 East Stevens Street, Gettysburg; W. C. Hanawalt, Route 3, Gettysburg; John Myers, Fairfield.

Deacons are: John Weaver, M. V. Kepner, Roy Leatherman, Frank Miller, Ray Ogburn, and Harry Harman.

Sunday school is held at each of the three houses each Sunday morning. The first Sunday school at the Marsh Creek Church was a summer school in 1878 or 1879. It was reorganized in April, 1894, with B. F. Lightner superintendent and J. O. Blocker assistant.

The present Sunday school officers are: Marsh Creek, Lawrence Hartman; Friends Grove, E. M. Wolf; Gettysburg, Charles D. Weaver.

The present membership is 193.

THE MECHANICSBURG CONGREGATION

The present congregation of the Mechanicsburg Church of the Brethren was originally part of the Lower Cumberland Church. In the year 1925 a number of the members in Mechanicsburg asked for the privilege of having a pastor, but this request was not granted. Later, a petition signed by more than 50 members in good standing was prepared and sent to the District Meeting in October, 1925.

A committee was appointed by the District Meeting, consisting of Elders Edward Miller, Aaron Baugher, and H. M. Stover. On February 24, 1926, this committee came to a special meeting of the Lower Cumberland Church. At this meeting, the committee gave everyone a chance to present reasons why the petition should or should not be granted. After deliberation on the information received, the committee decided that for the good of the cause a division should be made.

The committee designated that the official board, consisting of 22 members, should take charge of the division. Accordingly, about ten days later, the board met in Mechanicsburg and arranged for the separation. At this meeting a plan was formed and later presented at the regular council meeting for ratification. The plan carried with a vote of three to one.

On May 8, 1926, the committee appointed by the district, again came to Mechanicsburg to organize the first Church of the Brethren in Mechanicsburg. The results of the organization were as follows: Elder, Charles Steerman; Secretary, Moses Markey; Treasurer, D. K. Miller; and Willis Brindle and G. H. Arbegast, both deacons under the former organization.



CHURCH AND PARSONAGE, MECHANICSBURG

Several months later, Wm. Meals and D. K. Miller were elected to the office of deacon and about two years later Wm. Kurtz was elected. Brother Charles Steerman was selected as the pastor, in which capacity he served for about two years.

The next pastor was Brother Jesse Whitacre, who served as both pastor and elder for a period of two and one-half years. He was succeeded by Brother Joseph Rittenhouse who served as pastor for nearly three years. During his pastorate, Brother Clarence Sollenberger, of Carlisle, Pennsylvania, served as elder. Brother John Rowland became the next pastor and elder, in which capacity he served until 1940. In 1941 Elder J. Lloyd Nedrow, of Sipesville, Somerset County, Pennsylvania, became pastor.



ELDER J. LLOYD NEDROW, Pastor

At the time of reorganization, the membership was 60. The membership in 1941 is 81.

During the pastorate of Brother Jesse Whitacre, in 1921, a parsonage was erected on the church property.

The church activities consist of preaching services every Sunday morning and evening. A Sunday school, Christian Workers' meeting, a Women's Work organization, Ladies' Aid Society, and a mid-week prayer meeting. The home and foreign missions are supported. Representatives are sent to the District Meeting.

MOUNT OLIVET CONGREGATION

The history of the Mount Olivet Church goes back for three score years or more prior to the date of this writing, although the organized church has been in existence only since 1915. In the day when there were no church houses in the community, the Brethren ministers, riding their circuit, held services in houses and barns. When Lower Cumberland was organized into a congregation, the territory around Duncannon and Newport was included. It was decided to put up a house of worship at Duncannon, and an annual Love Feast was held there each year for the members of that section. Some ministers who served at these points were: Elders Daniel Landis, Isaac Barto, Henry Beelman, Levi Mohler, George Lehmer, William Murphy, Adam Hollinger, and William Miller.

Brother John Hammaker was deacon at Duncannon, and Brethren John Gross and John Gabel were deacons at Newport. In the year 1905 Lower Cumberland, having felt for some time that it was becoming too great a burden to keep up the appointments, asked the District Mission Board to take up the work. In 1906 the Mission Board had Brother William Miller move to Duncannon to take charge of the church, and shared the expense with the Lower Cumberland Congregation. Brother Miller also had charge of the mission at New Buffalo where the Mission Board had purchased a meeting house from the Methodist people. It was the material of this church which was later used in the construction of the Mount Olivet church building. Brother Miller did not remain long at Duncannon, but left to become pastor of the Hanover Church and in the succeeding years the appointments were filled by the ministers of the district. Because of the lack of progress of the work in and about Duncannon the church building was sold in 1912 to the members of the Episcopal faith. In January 13, 1913, Brother William Miller, employed by the Mission Board of the Southern District, began his missionary labors at Newport, now known as Mount Olivet.

The first services were held in the Mount Fairview school house across the road from the present church building. There were only a few resident members: John Gabel, Sisters Henrietta Potter, Susie Flurie, and Mrs. James Black. The devoutness of these aged pilgrims meant much in reviving and re-establishing the Church of the Brethren in this community. During this year of 1913 there were ten accessions to the church and from this grew the idea of the need for a house of worship.

Brother Stroup, one of the converts, offered a plot of ground, free of charge, if the Mission Board would put a



MOUNT OLIVET CHURCH

church building upon it. Since there were no services being held at New Buffalo, they decided to bring the material of that building and rebuild near Newport. The building was torn down and removed almost free of charge. Many helped in this work of transferring the material to Mount Olivet. Brother Solomon McNaughton deserves special mention because of his untiring efforts in hauling by wagon the lumber from the New Buffalo church, the distance being fifteen miles one way. Ground was broken for the building on December 25, 1913, and was finished for dedication January 31, 1915, free of debt. Brother H. J. Shellenberger, of Juniata County, was in charge of the building and the total cost was \$946.44. Brother J. A. Long preached the dedicatory sermon.

When Brother Miller's health failed, Brother J. E. Rowland had charge of the work from June, 1914, to August, 1915, when Brother C. H. Steerman took up the work. By 1916 there were twenty-five resident members, so the Mission Board decided to form a new congregation. Elders present for the organization, November 4, 1916, were Brethren J. A. Long and C. L. Baker. Mount Olivet was the name given to the newly formed congregation because of its location on a hill. The boundary line was to be as follows: Newport, up the river to Thompsontown; thence southwest with county line to Ickesburg; thence to Loysville and along Sherman's Valley Railroad to Bloomfield included; thence along state road to Newport. Through the courtesy of the Lost Creek Congregation, the members living along the Juniata River from Newport along the state road were granted the privilege of holding their membership at Mount Olivet since this was the nearest point. The following organization was effected at this meeting: Elder, C. L. Baker; Clerk, Sister Elizabeth Strawser; Treasurer, Solomon McNaughton. Brother and Sister S. M. Kipp and Brother Walter Brandt were chosen as



ELDER EARL S. KIPP, Pastor

the first deacons. Love Feast was held the day following the organization.

These were days when it took effort to get to church services and most of the folks walked while some boated across the Juniata River and walked from there to the church. During these early years the church grew slowly and the charter members passed away one by one. As this is written, one member survives, Brother John Gabel, an aged man now living in Juniata County.

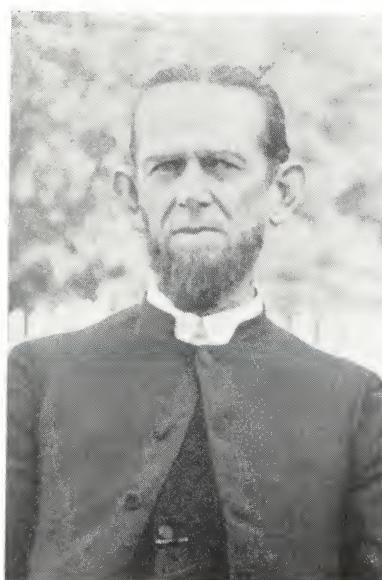
Brother William Miller again took up the work from 1919 to 1920. Brother John Hershman, of Mechanicsburg, became pastor in 1920 and served until 1926. During this time of service Brethren Earl Kipp and Ira Brandt were installed into the ministry, and Brethren William Burd and William Shuman were called to the office of deacon.

Brother Trostle Dick, of Blain, served from 1926 to 1928, after which Brother Earl Kipp, resident minister, took charge and continues until the present time. In 1928 Brother Edwin Rhoades was installed as deacon. In 1935 Brother Chester E. Shuler was called to a similar responsibility. In this same year of 1935, our beloved elder, Brother C. L. Baker passed away after having served continuously as elder from the beginning of Mount Olivet as a congregation.

Brother J. E. Rowland, of Mechanicsburg, succeeded Brother Baker as elder. When he moved from the district in August, 1940, Brother S. C. Godfrey, of Red Lion, was chosen. It was in council May, 1938, that Brother Earl Kipp was advanced to the eldership. Today the membership of the Mount Olivet Congregation totals approximately fifty.

All those whose names are mentioned here and others unnamed have worked hard and each made his contribution to the work of the Lord at Mount Olivet.

We can record names, dates, and facts, but only in the Eternal World is the complete record—of hopes, aspirations, heartaches, disappointments, desires, impulses, and dreams of all the consecrated men and women who have been the channels through which God has worked. All the time, effort, and money spent in the work



ELDER WM. H. MILLER

has been worthwhile, because many souls have been helped into the Kingdom and a wholesome influence has been felt in the neighborhood.

May the good work continue under the guidance of the Spirit of Christ.

Ministers as follows: W. H. Miller, February 2, 1913; J. E. Rowland, June, 1914; C. H. Steerman, 1915; W. H. Miller, 1919; J. R. Hershman, November, 1920; T. P. Dick, 1927; E. S. Kipp, 1928.

Deacons as follows: S. M. Kipp, Walter Brandt, William Burd (deceased), Edwin Rhoades, W. C. Shuman (deceased), C. E. Shuler.

Mention should be made of Brother W. H. Miller, now living in the Mount Olivet Congregation, who did much in getting the work started. He held two revival meetings in the Mount Fairview school house (across the road from the church) under the direction of the Mission Board of the Southern District and it was through his suggestion that the New Buffalo Church building was brought to the Mt. Olivet site.

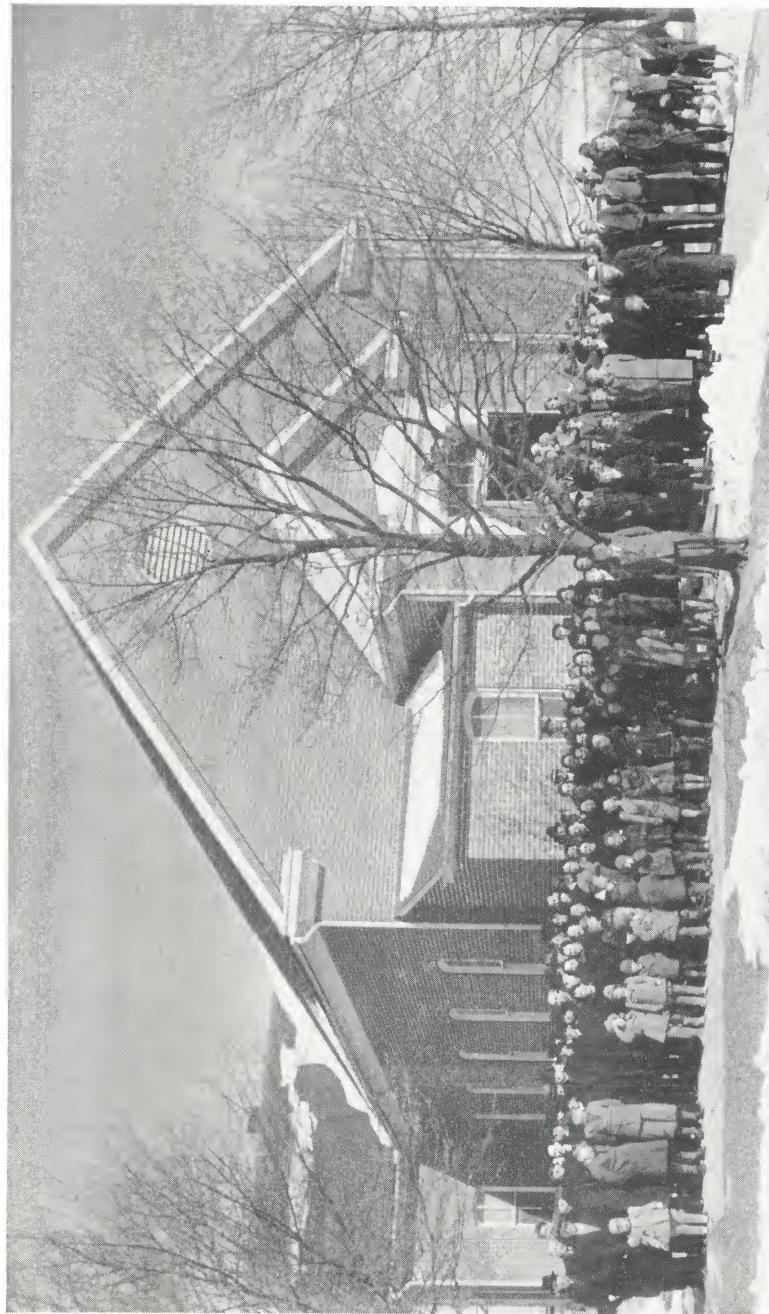
NEW FAIRVIEW CONGREGATION

1909—January 1, 1909, Codorus Church met in yearly council. A committee was appointed to locate a place to build a church house at the north end of the congregation. They reported two places as good locations. The first place was on the farm owned by David Markey, the second owned by Mr. Hovis. Committee was discharged.

February 8, 1909, at a special council meeting it was moved to build a church house at the cemetery on the farm owned by David Markey; also moved to appoint a committee of five as a building committee. The committee appointed consisted of Jacob Markey, George Strebig, Daniel Markey, David Markey, Howard Fitz.

This church house and shedding was built at a cost of \$4,447.99 and was dedicated October 10, 1909. Dedicatory sermon was preached by Elder Joseph A. Long, of York, Pennsylvania. The new house was called the Fairview House.

1921—August 15, 1921, the Codorus Congregation met in special council at the Fairview House. The meeting was opened by Elder C. L. Baker. The matter of organizing a new congregation was taken up. The boundary line suggested by the official board was accepted by the church by 142 voting for and 12 against. It was decided that the new congregation be called—New Fairview : Elders E. S. Miller, C. L. Baker, and Daniel Bowser held an election for a presiding elder for New Fairview Congregation. Elder D. Y. Brillhart was elected for one year. Ministers were Michael Markey and I. M. Bowser.



NEW FAIRVIEW CHURCH AND CONGREGATION, MARCH 2, 1941

August 29, 1921, the New Fairview Congregation met in council for the organization of the new congregation. The following officers were elected:

Clerk, Clayton F. Weaver; Treasurer, Jacob Markey; Trustees, Harry Markey, three years, Howard Miller, two years, Howard I. Fitz, one year; Reporter, Lloyd Chronister; Missionary Committee, I. M. Bowser, three years, Clayton Weaver, two years, Paul Godfrey, one year; Child Rescue Committee, Mrs. Harry Markey, three years, Ruth Shearer, two years, Mrs. Howard Fitz, one year.

1922—January 9, 1922, New Fairview Church met in council at 1 P.M. The meeting was opened by Elder Daniel Bowser. Elder Brillhart announced there would be an ordination for an elder, and an election for a minister and for two deacons. Brother Michael Markey was ordained an elder.

Elder C. L. Baker spoke of the seriousness and solemnity of the occasion. Brother Bowser read the qualifications of an elder and also of those relating to ministers. Brother Clayton F. Weaver was elected to the ministry. Brethren Harry Markey and Howard Miller were deacons.

In the election of Sunday school officers, the count showed, Superintendent, Brother Howard Fitz; Assistant, Brother Paul Godfrey; Secretary, Lloyd Chronister; Assistant Secretary and Treasurer, Lester Illyes; Librarians, Isaac Fitz and Amy Markey; Assistant Librarians, Elsie Fahs and Lester Markey.

A motion was passed that the chairman appoint auditors. He appointed Lloyd Chronister and David Fitz for a term of three years.

October 2nd, Elder D. Y. Brillhart was re-elected presiding elder for three years.

1923—July 23, a paper was presented to the council asking that an elder be elected to assist Brother Brillhart. Request granted and Brother M. Markey was elected assistant.

July, Brother Howard Fitz was re-elected trustee for three years. Brother Paul Godfrey was re-elected on the missionary committee and Sister Fitz was elected on child rescue committee.

1924—January 7, Ruth Strebig, child rescue committee for three years; Brother Clayton F. Weaver re-appointed on the missionary committee for three years; Brother Lloyd Chronister was re-appointed reporter; Brother Howard Miller was re-elected trustee, by ballot, for three years.

1925—September 28, New Fairview Church met in council at 1 P.M. Services were opened by Brother J. H. Keller. Elder Brillhart stated, Brother Keller was with the church to hold an election for a presiding elder. Brother D. Y. Brillhart was elected for an indefinite term.

1926—Brother Robert Kraut was elected chorister; S. A. Myers, assistant.

1927—April 4, Elder D. Y. Brillhart appointed Paul Godfrey clerk for a period of two years. The church decided to elect trustees by ballot. Church trustees elected were Howard Fitz, three years; Harry Markey, two years; David Fitz, one year.

December 26, in the New Fairview council it was decided to elect the Sunday school officers by ballot. This was followed by the election of the church and Sunday school officers: Church clerk, Paul Godfrey, three years; child rescue, Mary Markey, three years; missionary committee, I. M. Bowser, three years; reporter, Jacob Miller; church chorister, Robert S. Kraut; assistant chorister, Paul R. Godfrey; Sunday school superintendent, Howard Fitz; assistant superintendent, Paul E. Godfrey; Sunday school secretary, Lloyd Chronister; assistant secretary, Jacob S. Miller; Sunday school treasurer, Lester Illyes.

It was also decided that a committee of five brethren be elected for building purposes. They were Brethren Howard Miller, Harry Markey, Michael Markey, Robert Kraut, and Howard Fitz. A soliciting committee of three, Howard Miller, Robert Kraut, and David Fitz, were elected. It was moved to get a blue-print and start building an addition to the church as soon as possible.

1928—July 30, the New Fairview Church met in regular council at 7:30 P.M. The meeting was opened by Brother Aaron Baugher. Elder D. Y. Brillhart stated that his time expired as presiding elder. Brethren Aaron Baugher and S. B. Myer were with the church to hold an election for a presiding elder. Brother Michael Markey was elected for one year.

1929—January 7, in regular council at 1:30 P.M. The meeting was opened by Elder M. A. Jacobs. Next in order



ELDER MICHAEL MARKEY AND WIFE



MINISTERS AND DEACONS, NEW FAIRVIEW CONGREGATION
First row, left to right: Joel Myers, Minister Jacob L. Miller, Presiding Elder Michael Markey, Howard Miller, Harry Markey.
Second row: Clarence Keeney, Irvin Myers, David Fitz, Lloyd Chronister, Paul Lehman.

was the election of two deacons. A motion was passed to accept the three brethren with the three highest votes. They were Paul E. Godfrey, David A. Fitz, and Jacob Miller. The elder appointed a committee to make arrangements for the ministerial and Sunday school meeting. He suggested, the seven deacons with their wives take up this matter.

A motion was passed that a program committee of five be selected by the church. Committee: Elder Michael Markey, Howard Miller, Paul E. Godfrey, Howard H. Fitz, Jacob Miller.

July 15, New Fairview Church met in regular council at 6:45 P.M. The meeting was opened by Elder M. A. Jacobs. Elder Michael Markey stated that his time as presiding elder had expired and Elders Aaron Baugher and M. A. Jacobs held the election. The church re-elected Michael Markey for a term of three years.

1932—September 12, 1932, Irvin Myers and Joel Myers were elected deacons in New Fairview. Committee: Elder M. A. Jacobs and Elder S. B. Myers.

1933—September 26, the following Sunday school officers were elected: Superintendent, Jacob Miller; assistant, Paul Godfrey; secretary, Lloyd Chronister; assistant, Cletus Godfrey; treasurer, Lester Illyes; choristers, Howard Myers and Paul Godfrey.

1934—January 1, the election for church officers was as follows: Trustees, Harry Markey, three years, D. A. Fitz, two years, Jacob Miller, one year; church clerk, Paul Godfrey, three years; assistant church clerk, Lloyd Chronister; auditors, Lester Illyes, three years and Clarence Keeney, two years; church reporter, Harry B. Markey, three years; missionary committee, Rodger Markey; child rescue committee, Ellen Emig; choristers, S. A. Myers, and R. S. Krout.

1940—Ministers: Elder Michael Markey, Jacob L. Miller; deacons: Harry Markey, Joel Myers, David Fitz, Clarence Keeney, Paul Lehman, Irwin Myers, Howard Miller, Lloyd Chronister.

There are 310 members.

NEWVILLE CONGREGATION

Newville Congregation, Church of the Brethren, was formerly part of the Upper Cumberland Congregation. January 31, 1917, a special council convened at Huntsdale for the purpose of considering a location in Newville for a house of worship. A certain school property, on Broad Street, Newville, came on the market. After proper consideration, the property was purchased and remodeled as a house of worship, financed by the Upper Cumberland Congregation. The



THE NEWVILLE CHURCH

house was dedicated June 25, 1917. Elder H. K. Ober, of Elizabethtown, preached the dedicatory sermon. In 1925 the Upper Cumberland Congregation was divided into two

separate congregations, Huntsdale on the south and Newville on the north side of the valley with the old Chambersburg pike being the dividing line. The Newville Congregation was organized October 14, 1925, with Elder Mitchel Stover, of Waynesboro, in charge. Brother S. M. Stouffer, of sacred memory, served the church as elder and pastor from November 5, 1926, until he was called from active duties here, to serve in a more perfect way, the Church Triumphant, on December 27, 1930. Acting deacons at time of organization were Brethren John Gayman, and Robert Swartz, both deceased. Deacons since are Edgar Lehman,



ELDER S. M. STOUFFER



PASTOR CLETUS S. MYERS

1937-1940; Ernest Scott, 1940—.

At council meeting October 30, 1940, the church purchased a parsonage at 16 East Big Spring Avenue. The parsonage was fully paid in 1941.

In January, February, and March the Galahad class refinished the interior of the church, and the willing workers raised sufficient money to pay for the indirect lights.

The first officers of the Aid Society were: President, Beckie Sollenberger; Secretary, Sue Cohick; Treasurer, Bertie Burkholder. There are 110 members in the congregation.

PERRY CONGREGATION

About 1843 Elders Peter Long and John Eby, of Huntingdon and Cumberland Counties, respectively, and Jacob Swartz, a deacon, of Markelsville, Perry County (Lower Cumberland Congregation), located in the western part of Perry County, near New Germantown. These were the first Brethren families living in this vicinity. During the year 1843 Elders Long and Eby organized the Perry Congregation with 21 charter members. The first service was held in the barn of Brother Long in September, 1843. For almost 20 years preaching services were held in homes and barns. Love Feasts were held in barns.

Roy Shultz, Orville Piper, John Burkholder, John Cohick, Ernest Scott, Henry H. Hackman and Charles Clark.

Elder C. B. Sollenberger was elected pastor and elder April 11, 1931, and faithfully served the church until 1937.

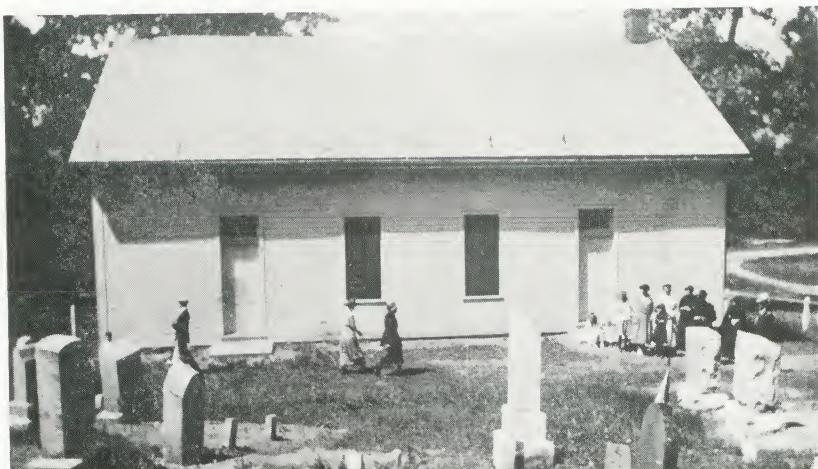
Brother O. J. Hassinger was pastor from 1937 to 1939. In 1939 Brother Cletus S. Myers became pastor. Brother H. M. Snavely, of Carlisle, has been presiding elder since 1937.

The following have served as Sunday school superintendents: Robert Schwartz, 1926-1927; Roy C. Shultz, 1927-1931, and 1936-1937; Edgar Lehman, 1931-1936; John Cohick,

The territory originally included in this congregation was the western part of Juniata and Perry Counties and the northern part of Franklin County. In the late '80's they discontinued having preaching services in Franklin County. For some years the brethren of Perry and Cumberland County congregations alternated in preaching in the eastern part of Perry County, which was a part of the Lower Cumberland Congregation. At the present time the Perry Congregation comprises the territory of the western parts of Juniata and Perry Counties.

During the winter of 1870-1871 the Brethren with four other denominations built the Manassa union church, two and one-half miles south of Blain on the Newville road. The building committee consisted of Wm. A. Boyd (Lutheran), John Wilt (German Reformed), James A. Woods (Presbyterian), David Rowe (Methodist), Barnet Roth (German Baptist Brethren). When, in 1901, the church needed a new roof the Presbyterians (having no members in that vicinity then) withdrew and donated their share of the property to the other denominations. The Church of the Brethren continued to have services there once in four weeks until February, 1939.

In 1873 the brethren built a church house in Juniata County on land donated by Elder Christian Myers which was called Farmer's Grove church. The Three Springs church (so called because of three springs near the church) was built in Perry County in 1876 on land donated by Samuel Book. At a later date his son, Edmund D., gave an additional tract of land to the church. The building committee for this church was Edmund D. Book, Benjamin F. Shumaker, Isaac Eby. Andrew Trostle was treasurer of the building fund.



THREE SPRINGS CHURCH, PERRY CONGREGATION

Resident ministers of whom we have record are John Eby, Peter Long, Isaac Eby, E. D. Book, Josiah Eby, David Roth, William Pannebaker, Israel Weibley, Wm. I. Book, Christian Myers, Isaac Book, Abram Roher, Wm. Zimmerman, J. R. Beasor, Charles H. Steerman, Trostle Dick.

Presiding elders: John Eby, 1843-__; Peter Long, __-1885; Wm. Pannebaker, 1885-1892; Edmund D. Book, 1892-1914; Wm. H. Miller, 1914-1915; David A. Foust, 1915-1926; Mission Board, (C. R. Oellig), 1926-1927; Charles L. Baker, 1927-1933; Samuel C. Godfrey, 1933-__.

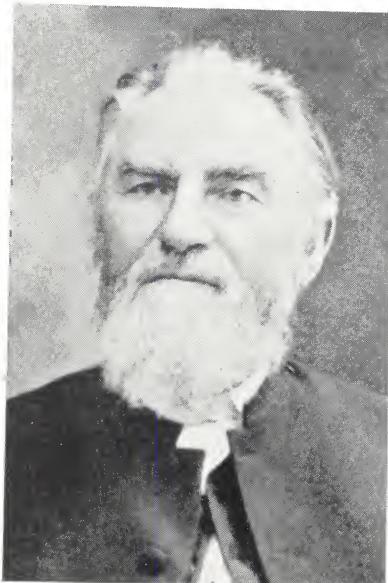
Those who have served as pastors: Charles H. Steerman, 1915-1923; Trostle P. Dick, 1923-1928; Charles H. Steerman, 1928-1936; Robert Cocklin, 1936-1941.

Deacons: Jacob Swartz, Bernard Roth, Andrew Trostle, Benjamin F. Shumaker, George Trostle, E. D. Book, Josiah Eby, David Roth, B. F. Bradfield, Israel Weibley, Alton J. Shumaker, M. D. Snyder, Daniel Häsinger, Samuel Yoder, Derwin Shumaker, James McConnell, Frank Saphore, Niles Keck, Isaac Book, John Simonton, David Gibbons, Jr., David Roth and Merle Wallace.

Present (1940) membership of the congregation is 120.

Sunday school at Three Springs was organized in 1877 (at first for periods of six or nine months). The superintendents were B. Frank Bradfield, Murray D. Snyder, Alton F. Shumaker, Jacob K. Shumaker, Frank Saphore, Daniel B. Gutshall, Clark J. Keck, Charles Steerman, Jr., Gard M. Smith, (re-elected September 22, 1940).

Sunday school at Farmer's Grove—Superintendent, R. L. Cocklin.



ELDER EDMUND D. BOOK
Presiding Elder 1892-1914.

PLEASANT HILL CONGREGATION

Pleasant Hill Congregation was organized May 6, 1904, by a committee appointed at District Meeting. The committee consisted of C. L. Pfoutz, J. A. Long, D. Y. Brillhart. The

congregation of 130 members had been a part of Upper Codorus (Black Rock) Congregation. Pleasant Hill house was built in 1898, and was financed by free will offerings by members of the church and by friends in the community.

Beaver Creek

Beaver Creek house was built about 1865 or 1866. Daniel Bucher bore the greater part of the expense although the land was donated by Joseph Bowser. This house was named after a creek nearby. The house was repaired about 1904.

North Codorus House

North Codorus House, named after the township in which it is located, was built in 1899, being financed by members of Pleasant Hill Congregation and kind friends of the community.

The names of the elders since the organization are E. S. Miller, Moses Mumment, deceased; Emanuel Babylon, deceased; David B. Hohf, deceased; H. M. Baugher, deceased; Samuel K. Jacobs, deceased; Henry R. Miller, G. Howard Danner, Jacob H. Keeny, and S. M. Lehigh.

Ministers are Paul Newcomer and James C. Sellers.

Deacons who have served the congregation are Daniel Leinart, deceased; H. M. Baugher, deceased; Cornelius Law, deceased; S. K. Jacobs, deceased; H. R. Miller, deceased; John K. Swetizer, deceased; David M. Hoover, J. W. Lucabaugh, F. R. Miller, Jacob H. Keeny, Moses C. Mumment, Harry C. Miller, Paul K. Newcomer, James C. Sellers, Nelson Hoover, R. M. Altland, Harry H. Mumment, Edman H. Miller, Wm. J. Yohe, Steward Jacobs, and David Lehigh.

The ministers and deacons in 1941 are as follows: G. Howard Danner, presiding elder; ministers, Elder Henry



ELDER G. HOWARD DANNER AND WIFE
Presiding Elder of Pleasant Hill Congregation.

R. Miller, Elder Jacob H. Kenney, Elder S. M. Lehigh, James C. Sellers, and Paul K. Newcomer; deacons, Raymond Altland, David M. Hoover, William J. Yohe, Moses M. Mummert, Nelson Hoover, Edmond Miller, Steward Jacobs, David Lehigh.

The membership is 326.

THE RIDGE CONGREGATION

The following history of the Ridge Congregation, "while and since it belonged to the Antietam District," was contributed to the Biographical Annals of Cumberland County, Pennsylvania, by Elder John R. Fogelsanger.

"In the year 1752 the then known Conococheague Church was organized in Franklin County near Greencastle, by Elder Abraham Stouffer and George Adam Martin. Prior to this organization the people were supplied with preaching by ministers travelling back and forth between Germantown and Virginia. Elder Stouffer did not remain there more than twelve years when he again emigrated eastward to a place called Bermudian. Conococheague and Antietam are two prominent streams flowing southward in Franklin County and emptying into the Potomac River in Washington County, Maryland. Quite a number of families from various places settled along the Antietam. Some were members of the church, others joined after they arrived, and in a few years it was changed from the Conococheague to the Antietam, by which name it is still known. George Adam Martin and William Stover were the only resident ministers for the first fifty years as far as is known.

"In the year 1836 the Ridge district was organized into a separate body, and since that time the officers have been David Fogelsanger, minister; William Etter and Joseph Gipe were chosen to the ministry. On March 20, 1849, David



ELDER JOHN FOGELSANGER

Fogelsanger died, after serving the church fourteen years. Later William Etter and Joseph Gipe were advanced in ministry and in a few years William Etter was ordained to the full ministry. About 1852, Daniel Eckerman was elected to the ministry. In the year 1852 the Ridge meeting house was built by Jacob Fogelsanger, Rudolph Gunkle and Adam Shullenberger, being deacons at that time.

"In a short time Daniel Eckerman was ordained to the eldership, June 7, 1858; John Newcomer and Adam Shoemaker were chosen deacons. On October 16, 1862, John Newcomer was elected to the ministry, and John Grove and John Reuben Fogelsanger to the office of deacon. On June 5, 1867, John R. and David Minich Fogelsanger were elected to the ministry and Abram Hoch and Henry Cocklin to the deacon's office. In May, 1869, Jacob H. Fogelsanger was elected deacon. This year the Salem or Etter meeting house was built and dedicated November 21.

"On May 24, 1871, John Monn was elected deacon, and October 16, 1872, he was elected to the ministry. Henry G. Etter was chosen deacon and John R. and David M. Fogelsanger advanced. On August 10, Elder William Etter died. On April 1, 1875, John Monn died, and on May 18, Henry Gelsinger was elected speaker; David B. Wineman and Daniel H. Miller were elected deacons. On May 27, 1879, D. B. Wineman was elected to the ministry and William G. Etter, deacon.

"About 1881 or 1882 Wendel Minich Fogelsanger and Harry S. Neff were elected to the deacon's office; April 15, 1891, Adam Shullenberger and H. S. Neff died. On June 1, 1891, Jacob H. Fogelsanger died, and on the eighteenth, David M. Fogelsanger died. On November 8, David W. Allison was elected to the ministry. John R. Fogelsanger was ordained to the eldership and H. G. Etter made assistant elder. The elders present were Jacob F. Oller and Jacob Hollinger. On June 2, 1892, Casper F. Hosfield and John D. Garnes were elected to the ministry and Calvin Baker and William H. Fogelsanger to the deacon's office. On September 3, Daniel C. Burkholder (deacon) and wife (Wealthy) were received on certificate from Back Creek. On March 21, 1893, Daniel Eckerman died. On October 27, Abram Hoch died. On June 7, 1895, C. F. Hosfield and J. D. Garnes were advanced. In 1897 Abram K. Hollinger (minister) and wife were received on certificate from Upper Cumberland. On February 27, 1902, Elder Henry G. Etter died. In March, 1904, David Hostetter (deacon) and wife were received by certificate. On May 28, John D. Garnes was installed assistant elder." End of historical sketch by Elder John R. Fogelsanger.

The Ridge or Fogelsanger church was built in 1863 during Civil War days, on a piece of land given for that purpose by Elder David Fogelsanger. He also donated the ground for



RIDGE (FOGELSANGER) CHURCH OF THE BRETHREN

the adjoining cemetery which had been laid out several years before the church was built. Elder David Fogelsanger, along with two brothers, Jacob and Wendell, and sister Barbara, not only managed the building of this church but largely financed it. Elder William Etter and Daniel Eckerman who lived in the vicinity of the Salem church, often came and helped with services, even though it was a long distance. Later, Elders Henry Etter, John Fogelsanger and David Wineman helped with services, Elder Wineman having been the first applicant for baptism at this place. Elder James A. Sell, of Holidaysburg, Pennsylvania, when but a lad of 19 years, preached his first sermon here at a Love Feast service. Through the years, we find the Mellinger, Neff, Miller, Stouffer, Mowery, Mitchell, Burkholder, Allison, Paxton, Hoch, and Hosfield families serving faithfully. These with many others helped to promote the good work.

At the time the Fogelsanger house was built, the Salem, Fogelsanger and Old Stone church, near the South Mountain, made up the Ridge Congregation. Later on, a church building was erected in Shippensburg. Services at the Old Stone church were discontinued. In 1924 the Fogelsanger and Shippensburg churches became separate congregations. At the present time the Fogelsanger house is generally known as the Ridge church since the Ridge road runs nearby.

Mrs. Wealthy A. Clark Burkholder and husband are buried in the graveyard at the Ridge church.

In the year 1896 the Shippensburg church was built and the members in and near Shippensburg attended services at that place.

In 1907, B. Frank Johns was elected to the ministry and Joseph Burkhardt was elected deacon. Samuel Fogelsanger was elected to the ministry in the year 1908. October 21, 1909, Joseph Burkhardt and James Slyter were elected to the ministry. Daniel Burkholder died in the year 1917. David W. Allison died January 29, 1920, having served in the ministry thirty-one years. David B. Wineman died in 1931, having served in the ministry fifty-two years. Wealthy Clark Burkholder, not only a deaconess but also a writer and pen minister, died in the year 1933.

On May 7, 1926, the Ridge and Shippensburg churches were divided into separate congregations. Deacons elected at various times in the Ridge Congregation were Raymond Crusey, Charles Coy, William Butts and John Booz.

Brother J. D. Reber, pastor of the Shippensburg church, served as part-time pastor for several years before going to Brooklyn church in 1935. From 1935 to 1936 Elder S. S. Blough, pastor of the Greencastle church, served as part-time pastor. When Brother Olden D. Mitchell became pastor in Shippensburg in September, 1936, he was also part-time pastor at Ridge. Brother Mitchell continued to serve as part-time pastor two years, resigning to attend Bethany Seminary in Chicago. Brother Robert L. Cochlin, of Mechanicsburg, accepted the pastorate in 1938.

At the present time the presiding elder is S. A. Myers; pastor, Robert L. Cocklin; ministers, B. Frank Johns and Joseph Burkhardt; deacons, William Butts, John Booz and Lawrence Carey.

The membership of the congregation is 121.

THE SHIPPENSBURG CONGREGATION

The history of the Shippensburg church from its beginning to the present time has been obtained from old records which were rather incomplete and also from reminiscences of the older members of the church.

Before the Shippensburg church was built the little group of members living in Shippensburg numbered about two dozen. Sister Susan Russell was the last of that group to pass away in 1940. The first organized endeavor of these members was a series of meetings which was held in the Old Grace Reformed Church on Orange Street. Reverend Albert Hollinger preached the sermons. Mrs. Catharine Rudolph Beidel then suggested that the members organize a prayer meeting and that the first one be held at her home. The

members agreed. About a year later, at the Ridge Love Feast, Jacob Oller, of Waynesboro, suggested that the Shippensburg members organize a Christian Endeavor. In the fall of this year a ministerial meeting was held at Huntsdale; Jacob Oller and some folks from this meeting stopped over in Shippensburg. That evening a Christian Endeavor was organized at the home of Mr. and Mrs. Alvin Maugans. The Sunday school lesson was used and Edward Fogelsanger was the first superintendent or leader. This group now met twice a week. Prayer meeting on Wednesday night and Christian Endeavor on Sunday night. The meetings were held at the homes of the members.

Some of the country members attended these meetings, W. Minich Fogelsanger being one of them. He became interested in the idea of building a church. Later, at a business meeting held in Salem, by the Ridge Congregation, it was decided to build a church in Shippensburg. Subscriptions ranged from one hundred dollars to twenty-five cents, the total amount received from subscriptions being \$1,306.00.

The following building committee was appointed: W. Minich Fogelsanger, Edward Fogelsanger, Calvin Baker, Casper Hosfield, and Cyrus Railing.

The church lot was purchased from Mrs. Charles Geiger for \$484.60. Ground was broken for the building of the church in the spring of 1896. The men of the church, who could do so, helped with the labor. Calvin Baker hauled 4,000 bricks from the old Stewart kilns; also good ground for the church lawn. Cyrus Railing and Casper Hosfield helped to do the hauling. Minich Fogelsanger was timekeeper and treasurer, and (in the words of one of the committee) "did a power of work".

The wood work of the church was turned out at the planing mill of Edward Fogelsanger. The old pulpit stand was made and presented to the church by this brother. The pews were patterned after those in the Hagerstown church.

The story goes that one of the good brethren who had charge of the bills received, kept them temporarily in the crown of his hat. On his way down-town, the high wind blew off the brother's hat, releasing the bills, and causing him considerable anxiety until he had them gathered back to safety again. Minich Fogelsanger, Calvin Baker, and Cyrus Railing purchased the trees which are on the church lot.

The cost of the church building including the lot on which it stands, was between twenty-six and twenty-eight hundred dollars. One brother in speaking of the amount said, "You know money was not so plenty at that time." The Ladies' Aid did their share in raising money to help to pay the cost of the church.

The brethren planned to have the church dedicated in December of 1896, and worked very hard to have everything

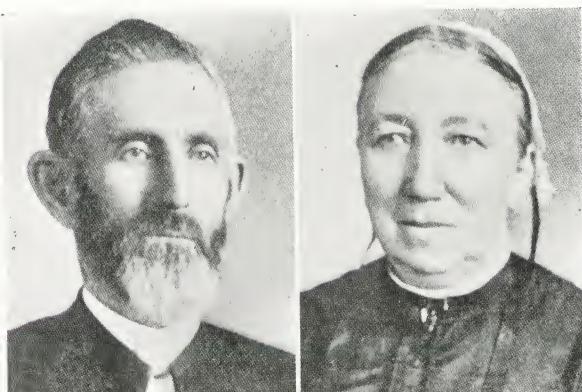


SHIPPENSBURG CHURCH

finished for this occasion. The dedicatory sermon was preached by W. J. Swigart, of Huntingdon. This was followed by a series of meetings held by Joseph Long, of York.

A Sabbath school was organized January 3, 1897, with the following officers elected: Superintendent, Christian Fogelsanger; secretary, William A. Baker; corresponding secretary, William Neff; treasurer, Edward Fogelsanger; librarians, Frank Miller and Cora Kurtz.

There were nine teachers, two of which were Rachel Vance and Edward Fogelsanger. The attendance for the first



DEACON W. M. FOGELSDANGER AND WIFE

Sunday, January 10, 1897, was 108. The school was held in the afternoon and was attended by members of other schools. December 26, 1897, the school re-elected the officers for the next year, the attendance on this day being 130. This being Christmas season the school was treated to apples and candy. The total Sunday school offerings for the year 1897 was \$46.85.

At this time the ministers of the church were D. W. Allison, Casper Hosfield, Abram Hollinger, John Garnes, and Elders John R. Fogelsanger and Henry Etter. The ministers took their turns in serving the church and received no salary. Later Samuel Fogelsanger and Joseph Burkhardt were elected to the ministry.

Minich Fogelsanger served as church treasurer from the time of the building of the church until the year 1916. Scott Cocklin served during the year 1916, and William Fogelsanger served as church treasurer beginning with the year 1917 and 1932, and again from 1936 to date. At that time the best singer was the chorister, and when he was absent the singing was led by any brother or sister who was able to raise the tune.

During the years which lapsed between 1897 and 1914 the church had its bright spots and also its discouragements, but space will not permit us to dwell upon them. In the year 1914 the church had the greatest revival of its history, Brother J. H. Cassady holding the meeting. The building was too small to accommodate the crowds, so William Neff procured a large tent which was placed on the church lot. One hundred and five conversions were made at this meeting. Three years later Reverend Cassady returned and held another successful meeting. In the year 1914 the gallery and Sunday school room were built in the rear of the church, and a baptistry was installed.

The year 1916 marks the death of W. Minich Fogelsanger, and two years later the death of his wife, Elizabeth.

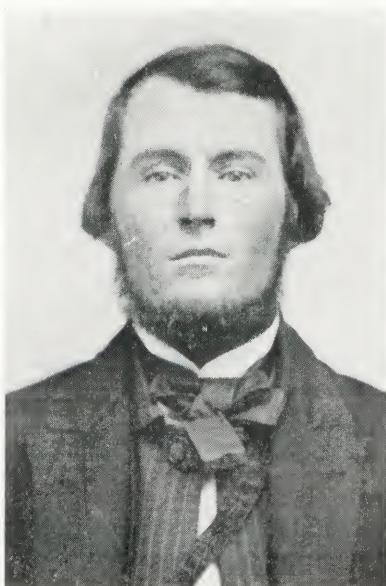
The first pastor, Brother Ross D. Murphy took charge of the church in the year 1917. During his pastorate



DEACON WM. H. FOGELSANGER
Holder of Seal from State Sabbath
School Association for 50
Years of Service.



ELDER ROSS D. MURPHY
First Full Time Pastor, 1917-1919.



ELDER DAVID FOGELSANGER
As a Young Man Before He Was a
Member of the Church.

the church became better organized. Mission study and teacher training classes were started. August 18, 1918, a Seal Course Teacher Training Class of six members and a regular teacher training class of eleven members were graduated. Brother Murphy was the teacher of both.

Between the years 1915 and 1920 the average attendance at Sunday school increased forty-eight members and the average offerings increased \$25.57. In the year 1917 the minutes of the Sunday school show the support of a native worker in India. This work was continued until 1921, when the Sunday school began paying seventy-five dollars per year toward the support of the Vayara Boys' School in India. This support was continued for ten years. Since 1932 twenty-five dollars per year has been sent to the Bulsar Mission.

During the years 1916, 1917, and 1918 the basement was remodeled to accommodate Sunday school classes and the present heating and lighting system was installed. A piano was presented to the church by John M. Fogelsanger, of Philadelphia.

October 12, 1919, Reverend H. D. Emmert was installed as our pastor and served until 1926. In the year 1920, the church bought a parsonage on North Penn Street, from C. P. Hollar, for \$4,500. From the year 1920 to 1927 the members paid

for the parsonage. In the year 1926 they renovated the interior of the church. The pulpit furniture was a gift to the church from the children of Sister Barbara Fogelsanger. The panels back of the pulpit were made and placed by William H. Fogelsanger.

During the year 1926 the church received for missions \$392.17 and paid to missions \$353.52.

April 10, 1925, marks the passing away of Sister Katie E. Fogelsanger, wife of Jacob H. Fogelsanger, deacon. She was a most faithful and devoted member of the church, was mother of eleven children, ten of which united with the Church of the Brethren.

In March, 1927, Brother F. R. Zook became the pastor. Brother Zook served the church until June, 1928.

May 7, 1926, the Shippensburg church became a separate congregation. Presiding elders were Elders E. J. Egan, B. F. Zug, J. M. Moore, Levi K. Ziegler. In 1937 Elder S. A. Myers was elected presiding elder. He is serving at present time. In September of the year 1928, Brother J. D. Reber became pastor.

January 16, 1932, marks the passing away of Sister Barbara Fogelsanger, wife of David M. Fogelsanger, (minister). She was a devoted and faithful member of the church. October 26, 1932, marks the death of Sister Catharine Allison, wife of David W. Allison, (minister).

Two important revival services were held during the pastorate of Brother J. D. Reber; the first by Elder L. K. Ziegler and wife, and the second by Oliver H. Austin and wife. Reverend and Mrs. Reber did very splendid work in the young peoples organized endeavors of the church.

Brother and Mrs. Reber resigned as of July 1, 1935, to accept the pastorate of the Brooklyn church.

Dr. J. Linwood Eisenberg, dean of Shippensburg State Teachers College agreed to fill the pulpit for the summer until a pastor could be secured. The few months extended until September 1, 1936. During this year, new Brethren hymnals were purchased. Interior decoration and a new ceiling in the church were completed in the summer of 1936.



PRESIDING ELDER S. A. MYERS & WIFE



ELDER, PASTOR, DEACONS AND WIVES, CHURCH OF THE BRETHREN
First row, left to right: John Wonders, W. H. Fogelsanger, Pastor J. Linwood Eisenberg and wife, Mrs. S. A. Myers, Presiding Elder S. A. Myers, Mrs. Wm. Neff. Second row: Mrs. John Wonders, Mrs. Raymond Crusey, Mrs. Lloyd Sleighter, Mrs. J. J. Railing, Luther Hall and wife, Wm. Neff. Third row: Raymond Crusey, Lloyd Sleighter, J. J. Railing, Mrs. Samuel Wenger, Samuel Wenger, Samuel Burkholder and wife.

Brother Olden Mitchell, of Virginia, accepted the pastorate Sept. 1, 1936, and served both Shippensburg and Ridge faithfully for two years, resigning to attend Bethany Seminary.

Dr. J. Linwood Eisenberg accepted the pastorate September 1, 1938, and was installed pastor in September, 1938, by Dr. W. J. Swigart, of Juniata College, a very personal friend. Since June 1, 1939, Brother Eisenberg has been giving full time to the pastorate.

Women's work organization was effected in 1939 with Miss Emily Stamey as president. This organization now includes all the work of the women of the church. It is effective in all departments. The women's organization and men's organization support Richard Bollinger, son of the missionaries. Men's work organization assists in work that men can do. Regular meetings are held.

Mrs. Iona Gutshall is president of B. Y. P. D. Regular devotional meetings are held on Sunday evening from September to June. These meetings are of a forum nature. The Junior B. Y. P. D., in charge of Mrs. Anna Nenninger Wingert, is very effective.

The present deacons are Wm. H. Fogelsanger, John Wonders, Charles Coy, Luther Hall, Raymond Crusey, Wm. Neff, Jeremiah Railing, Lloyd Sleighter, Samuel Burkholder, and Samuel Wenger.

The present membership of the church is listed as 216.

THE SUGAR VALLEY CONGREGATION Organization

It is difficult to mark the exact beginning of a church. Early records are inadequate and sometimes conflicting. Most congregations have for their founder some outstanding character, and thus it is with the Sugar Valley Congregation. The first member of the church was David Schroyer, baptized June 23, 1867. His mother was the second member, baptized September 20, 1868. For a period of nearly ten years these were the only members to sow the seed of doctrine and faith, but they must have done it well, for in a single year, 1878, thirty-one persons were gathered into the church, mostly relatives of David Schroyer, who served as deacon for twenty-nine years.

The organization of the church took place in the autumn of 1878, according to Peter Beaver's record of November, 1878, in "The Deacon", published at intervals at Montandon. It states the following: "The brethren of Buffalo Valley, Isaac Myers, Charles Royer, John Beaver, and Adam Beaver, organized the brethren of Sugar Valley into a body or regular church by electing Brother Adam Schroyer to the ministry, and Brther David Schroyer to the office of deacon."

On January 1, 1879, Peter Beaver's record made the following statement: "The Sugar Valley church was placed upon its own footing, as far as to bear its own expenses and to transact such business as may pertain to its own separate organization and in case of uncommon difficulties. Over eighty members participated in the services at the Sugar Valley meeting. The ministers helping there were Graybill Myers, Elias Landis, Samuel H. Swigart, and Abram Myers."

In the year 1880, an article on the minutes of the Buffalo Valley Congregation makes this statement: "June 8, 1880. This date marks the date of the organization of the Sugar Valley church with about forty members. At this meeting Daniel Schroyer was elected minister and David Schroyer deacon. Adam was advanced in the ministry and Alfred Miller was elected deacon. Isaac Myers was appointed elder."

There seems to be some conflict in the record of November, 1878, and that of June 8, 1880, yet it is likely the earlier date, October 22, 1878, is the time of the organization. Since Sugar Valley Congregation is a branch of the Buffalo Valley Congregation, it was fitting that it should be organized by the four brethren from Buffalo Valley. The membership increased from forty to sixty in a few years.

Three Love Feasts were held in David Schroyer's barn near Carroll before the church was built. This barn burned about 1935. The first Love Feast was held June 10, 11, 1873. Some of the visiting brethren from Buffalo Valley were present, as were also John M. Mohler, of Harrisburg, and Samuel W. Swigart, of Lewistown. On the second day of the feast, Tuesday, June 11, ten were received by baptism administered by Brother John Beaver, of Buffalo Valley.

In 1878, the brethren rented the United Brethren church building, opposite the Emanuel Beck residence in Eastville. They used it as a house of worship from 1878 to 1880, and paid from thirty-five to fifty dollars a year for rental. It was then decided to build a church.



DANIEL SCHROYER AND WIFE

Church Building

The present site containing one acre was purchased in the spring of 1881 from Solomon Lupold for \$128. Later about one-third of an acre was added. Ground was broken and erection of the church building was begun. All the material and the labor were donated. Money was never solicited for building purposes in a public service. The Schroyers donated the rough timber that was used for the beams, sleepers, and sills, besides a generous contribution in cash. Henry M. Schwenk donated the planed lumber for the seats, floors, window boxes and weatherboards, and a sub-



EASTVILLE CHURCH, SUGAR VALLEY CONGREGATION

stantial sum in cash. Nearly every one living in the community at the time gave something toward the building of the church. Four of the good mothers of the church paid for the kegs of nails and spikes. Labor was contributed so that the raw materials might develop into the finished product. By a combination of materials, labor and love the building rose to its present fair proportions. The entire cost of the building dedicated in October, 1881, was \$1,398.66. This church is located about six miles southeast of Loganton in Eastville, Clinton County, and was known as the Sugar Valley German Baptist Church. At present its value would be about \$5,000.00.

Pioneer workers who traversed the intervening mountains by horseback and wagons were Elias Landis, Isaac Myers,

George Myers, Graybill Myers, and Jacob Light of Southern Pennsylvania; William Howe and Andrew Spanogle, of Lewistown; John Beaver, Adam Beaver, Peter Beaver, Charley Royer and Isaac Royer, of Buffalo Valley. It is twenty-two miles north of the Buffalo Valley Congregation, fourteen miles of the distance being mountain narrows.

The Ministry

Brother Adam Schroyer was the first minister. He was zealous and energetic but death cut short his work in 1883. The work fell upon Brother Daniel Schroyer and Brother Alfred Miller. For more than thirty years they were



ALFRED MILLER AND WIFE

co-laborers in the ministry of the church. Brother Miller preached in English, but Brother Schroyer usually preached in German, and led the congregation in singing English and German hymns. Joy in fellowship was strong when visits were made by the ministers of the neighboring congregation among whom were Isaiah Beaver, Samuel Starook, Greene Shively and Mervyn Mensch.

Special mention should be made of the labors of Brother Greene Shively, of Millmont, Union County. Brother Shively served as elder of the Sugar Valley Congregation from June, 1905, to June, 1913. He has officiated at various times at Love Feasts, at election of ministers, at funerals when called, and at other special functions. Sometimes he had to walk the entire distance of twenty-five miles from his home to keep the appointment.

In June, 1907, Brother Charles A. Schwenk was elected to the ministry and in 1913 was ordained as elder, serving in that capacity to the time of this writing, 1941. Brother Schwenk made preparation for the work in Elizabethtown College and Bethany Bible School, returning to Sugar Valley in 1912. Brother Schwenk and wife, formerly Margaret Haas,



Left to right: B. FRANK LONG AND WIFE, ELDER CHAS. SCHWENK AND WIFE

have been instrumental in inspiring many young people to seek an education. Since they have come here, ten young people have received college degrees and eleven others have been students in higher institutions of learning, the congregation numbering only forty most of this time. As there is no industry in the valley except teaching and farming, our congregation does not become large, as the young people go out to the cities for employment.

The ministers who assist Brother Schwenk as opportunity affords are John Boone, B. F. Long, and Chester Schroyer.



JOHN BOONE AND WIFE

John Boone is the only resident minister at the present time in Sugar Valley. Brother Schwenk has made a thirty mile trip weekly for twenty-one years to serve the church as minister, elder, and Sunday school superintendent.

The Sunday School

The Eastville Brethren Sunday School was started about the time the church was organized, 1878. It was held first as a union Sunday school in the school house located on the Brother Henry Schwenk farm. Later it was held in the United Brethren church building which was rented by the brethren. In 1881 it was transferred to the new church.

For some years the Sunday school was closed during the winter months. Since 1913 it has been an evergreen school. At first, German Bible, English Bible and English reading were taught. In 1904 an organ was purchased. In March, 1932, a piano was added. Teacher training classes were conducted under Mrs. Margaret Haas Schwenk with about fifteen receiving diplomas. Dr. Henry K. Ober, president of Elizabethtown College, addressed the one graduating class, and Professor Ira N. McCloskey, superintendent of Clinton County schools, was speaker at the second graduation.

The average attendance ranges from forty-three to fifty. The following have served as superintendents of the Sunday school: Adam Schroyer, Alfred Miller, A. E. Beck, Homer S. Metzger, and Charles A. Schwenk.

Fiftieth Year Anniversary

On October 25, 1931, the fiftieth anniversary of the dedication of the church was celebrated with a fitting program of addresses, reminiscent anecdotes, and special musical numbers, including congregational singing of several German hymns. The history of the church was compiled and read by Sister Ada Douty. Two charter members, Mrs. Edgar Schwenk and Mrs. Mary Hegggenstaller, were present. Those members present who remembered the building of the church were George Schroyer, Edgar Schwenk, William and Cora Gerry, W. L. Smith, Mrs. Amelia Boone, and Mrs. Sophia Schwenk. Nine ministers, and Mrs. Vina Shellenberger, of Lewistown, the daughter of Brother John Mohler, pioneer evangelist in this section, were also present. At the close of the fifty year period the church had had six elders, seven ministers, seven deacons, and 138 members.

Incorporation and Endowment

The church was legally incorporated under a charter in 1920 through the efforts of Brother Charles A. Schwenk, and

with the assistance of Attorney T. M. Stevenson and Isaac Rumberger, prothonotary of Clinton County. This charter permits the church to hold endowments. The list of endowments is as follows:

	<i>Amount</i>	<i>Given</i>
Sister Rosina Schroyer	-----\$350	1917
Sister Calisca Bodecker	--- 100	1920
Sister Savilla Penticoff	--- 50	1921
Miss Ada Douty	----- 50	1926
Miss Emma Hawk	----- 100	1928
Mrs. Rosa Schwenk Royer	-- 25	1929
Edgar A. Schwenk	----- 100	1935

Elders

Isaac Myers, 1880-1881; Charles Royer, of Buffalo Valley, 1881-1891; John L. Beaver, of Buffalo Valley, 1891-1901; Edmund D. Book, of Blain, Pennsylvania, 1901-1905; Greene Shively, of Buffalo Valley, 1905-1913; Charles A. Schwenk, of Sugar Valley, 1913- ---.

Ministers

Adam Schroyer, 1878-1883; Daniel Schroyer, 1880-1912; Alfred Miller, 1883-1922; Charles A. Schwenk (elder), 1907- ---; Chester F. Schroyer, 1917-1938; John C. Boone, 1922- ---; B. Frank Long, 1927- ---.



CHESTER SCHROYER

Deacons

Daniel Schroyer, 1878-1880; David Schroyer, 1880-1909; Alfred Miller, 1880-1883; Benjamin Schwenk, 1883-1913; Milton Schwenk, 1906-1907; Fred Heggansteller, 1907- ---; Russell Schwenk, (moved away), 1913-1936; Lawrence Bartges, 1937- ---.

Evangelists Serving Since 1904

John M. Mohler, Mechanicsburg, Pennsylvania, 1904; Levi S. Mohler, Dillsburg, Pennsylvania, 1906; Peter Shelley, Richfield, Pennsylvania, 1910; Jacob H. Richard, Maitland, Pennsylvania, 1912; Leo Fredericks, Switzerland, 1913;

Reuben Schroyer, Canton, Ohio, 1915; Ezra Wenger, Elizabethtown, Pennsylvania, 1920; Ralph W. Schlosser, Elizabethtown, Pennsylvania, 1921; Tostle Dick, Blain, Pennsylvania, 1922; John Graham, Shippensburg, Pennsylvania, 1923; Greene Shively, Millmont, Pennsylvania, 1924; Alvin P. Wenger, Elizabethtown, Pennsylvania, 1926; Earl S. Kipp, Newport, Pennsylvania, 1927; John R. Snyder, Tyrone, Pennsylvania, 1928; I. N. H. Beahm, Nokesville, Virginia, 1929; Charles H. Steerman, New Germantown, Pennsylvania, 1930; William C. Sweitzer, Cardwell, Virginia, 1931; Charles H. Steerman, New Germantown, Pennsylvania, 1932; John R. Snyder, Tyrone, Pennsylvania, 1933; Harper M. Snavely, Carlisle, Pennsylvania, 1934; J. A. Buffenmyer, Bunkertown, Pennsylvania, 1935; John E. Rowland, Mechanicsburg, Pennsylvania, 1936; J. A. Buffenmyer, Bunkertown, Pennsylvania, 1937; Greene Shively, Millmont, Pennsylvania, 1938; John R. Snyder, Tyrone, Pennsylvania, 1939; Joseph Whitacre, Lakeville, Indiana, 1940; H. H. Nye, Huntingdon, Pennsylvania, 1941.

Visits from Foreign Missionaries

B. Mary Royer, India, 1921; E. H. Eby, India, 1926; Annetta C. Mow, India, 1932; Sara Shisler, Africa, 1936; Desmond Bittinger, Africa, 1940.

Interesting Notes

In 1933 a group from the Sugar Valley church made a pilgrimage to the Blooming Grove meeting house which is situated about eight miles north of Williamsport, and thirty-two miles from Eastville. This church was erected in 1828 by German Baptist Brethren, members of the Blooming Grove colony who located in Hepburn township, Lycoming County, in 1805. The building is preserved by the Lycoming County Historical Society. They have also erected a museum beside the church, in which are kept relics and antiques of these pioneer settlers. Professor L. J. Ulmer, of Lock Haven State Teachers College, is a direct descendant, and was instrumental in collecting and preserving the many objects of sentimental and historic interest.

The Sugar Valley church has recently been the center for civic activities. Pictures directed by state foresters and rangers for education of forest fire fighters have been shown, and meetings for memorial day events have been held here.

Since the location of a C. C. C. Camp at Tea Springs, seven miles eastward, Brother Charles Schwenk alternates with an Evangelical minister in acting as chaplain for the Protestant boys of the camp. This work is done every second Sunday prior to the regular Sunday morning church school

and church service. He was chaplain for four years of Loganton C. C. #66 Camp.

The number of members is 66.

Membership, Sugar Valley Congregation

Bartges, Lawrence	Heggenstaller, Raymond
Bartges, Hester	Heggenstaller, Anna Mae
Bartges, Lela Belle	Heggenstaller, Mary, Jr.
*Boone, Amelia	Heggenstaller, Glenn
Boone, John C.	Hammersley, Betty
Boone, Supera	Kephart, Euphemia
Boone, Laura Mae	Kephart, Helen Mary
Boone, Daniel	Livingston, Jennie
Brungard, Charles	Livingston, Audrey
*Brungard, Catherine	Livingston, William
Brungard, Mary Doris	Long, B. Frank
Brungard, James	*Long, Mary
*Brungard, Wilma	Long, Ada Douty
Evarts, Verna Long	*Martz, Francis
Frank, Lizzie	Martz, Milford
Fogleman, Melvin	Martz, Floretta
Fogleman, Myrtle	Martz, Isabelle
Fogleman, Dorothy Jean	Martz, Harry, Jr.
Geary, William	Penticoff, Roy
*Geary, Cora	*Penticoff, Anna
*Geisewite, Martha	Penticoff, Leilla Ida
Geisewhite, Earnest	Persun, Lucille
Geisewhite, Miriam	Schroyer, George
Grimes, Nora Schroyer	Schroyer, Margaret
Grimes, Worthey	*Schroyer, Chester
Grimes, Leota	*Schwenk, Edgar
Grimes, Marlin	Schwenk, Susan
Grimes, Danley	Schwenk, Charles A.
Heggenstaller, Mary	*Schwenk, Margaret Haas
Heggenstaller, Fred	*Schwenk, Sophia
Heggenstaller, Edward	Schwenk, Jennie
Heggenstaller, Ida	Shadle, Elmer
Heggenstaller, Lee	Showers, Betty
Heggenstaller, Erma	Smith, Lantz
Heggenstaller, Lee, Jr.	*Smith, Belle
Heggenstaller, Howard	Smith, Howard
Heggenstaller, Gerald	Smith, Fletcher
Heggenstaller, Edward, Jr.	Walizer, Clifford
Heggenstaller, Joseph	Walizer, Thema

*Deceased. Sixty-six between 1934 and 1941. The above deceased were "pillars".

UPPER CODORUS CONGREGATION

(Brumbaugh's History, page 326, and Falkenstein's History, page 97, are quoted.)

This society is so distinguished from a branch of the Conewago near to which the people made their settlements in the township of Hanover and County of York, twenty miles from the town of York and one hundred and seven miles west by south from Philadelphia. The preachers are Messrs. Jacob Moyer and James Hetrick, but are not ordained. The families belonging to the place are about forty, whereof fifty-two persons are baptized.

This was the first Brethren Church established west of Susquehanna. In 1738 when one Eldrick, Dierdorff, Bigler, Gripe, Studsman, and others united into a church, having Reverend Daniel Leatherman to their assistance. He left them and went to Monocacy, after him they had Reverend Nicolas Martin who also quitted them to go to Conococheague. Their successors are the present ministers before mentioned. It seems the volume promised on Maryland was never issued; at any rate I have no knowledge of such volume being in existence.

J. F. Saches says the volume on Maryland was written but not published. In MS form it burned in the late fire of the Baptist Publication Society.

Many members went to the Conococheague and to Monocacy from the various congregations in Pennsylvania. Among them were prominent and efficient ministers, but we know little of their work in their early days. The scores of congregations of the present day, however, attest the faithful devotions of those pioneers and the success of the migration to the "Southland".

The membership of the Little Conewago Congregation in 1770 was as follows: Jacob Moyer, exhorter, and wife; James Hendrick, exhorter, and wife; Hans Adams Sneider and wife; Barbara Sneider; George Wine and wife; Gohn Geiny and wife; Daniel Woods and wife; Henry Geiny and wife; Joseph Moyer and wife; Nickolas Housteter and wife; Christian Houstetter and wife; Rudy Brown and wife; Dobis Brother and wife; Jacob Miller and wife; Michael Kouts and wife; Mrs. Bowser; Mrs. Moyer; Stephen Peter and wife and daughter; Maud Bowser; George Peter; Henry Donner (Tanner) and wife; Michael Tanner (Donner) and wife; Jahn Moyer and wife; Jacob Souder and wife; Henry Hoeff and wife; Hester Weis; Christian Etor; John Peter Weaver; Barbara Bear; John Swarts and wife; Eliza Bearing; Great Hymen.

The scope of territory included then what is now held by Hanover, Pleasant Hill and part of York. It was bounded by

territory of Conewago, Bermudian, Codorus, and Maryland churches.

Meetings were held in rotation over the district at private places—in barns or dwelling houses which were often built with an idea to throw two or more rooms together by large folding doors to accommodate a place for the meeting. A goodly number of brethren would come the evening before and a social time would be spent in Scriptural discussions and song and worship before retiring. Next morning breakfast was furnished by the host, assisted by guests, with the greatest delight to all present. The crowd began to swell to such a size that our attendance of today would be surprised. The hospitality of the host was specially fine. Dinner was furnished, free to all, at meeting. Their horses were cared for during the night and all well fed at meal time. A number of hostlers were always engaged prior to meeting to help to care for horses. The greatest respect was shown to everyone present, members, as well as neighbors. Sometimes these rotations would come around every sixteen weeks; later ten to eight weeks, finally the church houses were built. The old brethren were afraid when churches were built "Something might be lost".

These rotations of meeting places were scattered over a distance of 50 miles between Westminster, Carroll County, Maryland, and York, York County, Pennsylvania. Christian Royer, John Myers, and Samuel Miller in Manchester district,



HOME OF CHRISTIAN ROYER

Built with moving partitions. Four rooms in one for meetings.

Maryland; Henry Hohfs, Adam Buchers, Abraham Geimans, Samuel Myers, Jacob Millers, John Millers and Jacob Bussers, in Manheim township, Pennsylvania; Aaron Baughers, Philip Millers, in Codorus township, Pennsylvania; Jacob Stauffers, and Danners, in Heidleberg township, Pennsylvania; Andrew Millers, George Mummerts, and John Millers, in Jackson township, Pennsylvania; and other places. A Love Feast was held under an apple tree in the orchard on the farm of John Miller, near Millers school house, on the farm known after-



FARM OF HENRY HOHF
Love Feasts and District Meeting Were Held in Barn. Later
the Conrad Stremmel Farm.

ward as the Adam Snyder farm. On this occasion a sister who did not manifest such an humble spirit became very boisterous and Andrew Miller, then a young man, sought diligently for the civil officer who was engaged to keep order in the large crowd, to quiet her.

In 1865 about 40 families, members of this congregation, moved to Illinois, lured there by greater inducements for financial gain, by the broad fertile acres. This was quite a draw on our congregations as among them were a number of ministers and deacons. A number settled around Astoria where we find them connected with church history there. Among these were Hamms, Danners, Stremmels, Mummerts, Lerews, Millers, Fitzs, Geimans, Eborts, etc.

The Little Conewago Congregation or Upper Codorus Congregation, as now called, lies in part of two counties, York County, Pennsylvania, and Carroll County, Maryland, embracing a stretch of country about 50 miles square. The following churches were built in this area: Beaver Creek, Pleasant Hill, Black Rock, Chestnut Grove, Stoverstown, Melrose, and Wildasin's school house.

After the Pleasant Hill and Stoverstown churches were built and Beaver Creek church was repaired, the Upper Codorus church considered the feasibility of dividing, which was peaceably done in 1906, by making the Hanover Junction Railroad and public road leading from Krofts mill to Hanover pumping station the dividing line between the now Pleasant Hill Congregation and Upper Codorus Congregation. The Pleasant Hill house, Stoverstown, Beaver Creek and Wildasin's school house being now considered their property with the following ministers, Elder Moses Mummert, David B. Hohf, Henry M. Baugher, Emanuel Babylon, and Samuel Jacobs, and about 100 membership. Love Feast dishes were all provided for at Pleasant Hill houses prior to the division.

Upper Codorus, the parent congregation, retained the Black Rock house and Chestnut Grove with the following ministers: Elder E. S. Miller, Joseph Price, George M. Baugher, and A. S. Baugher. The membership was 200.

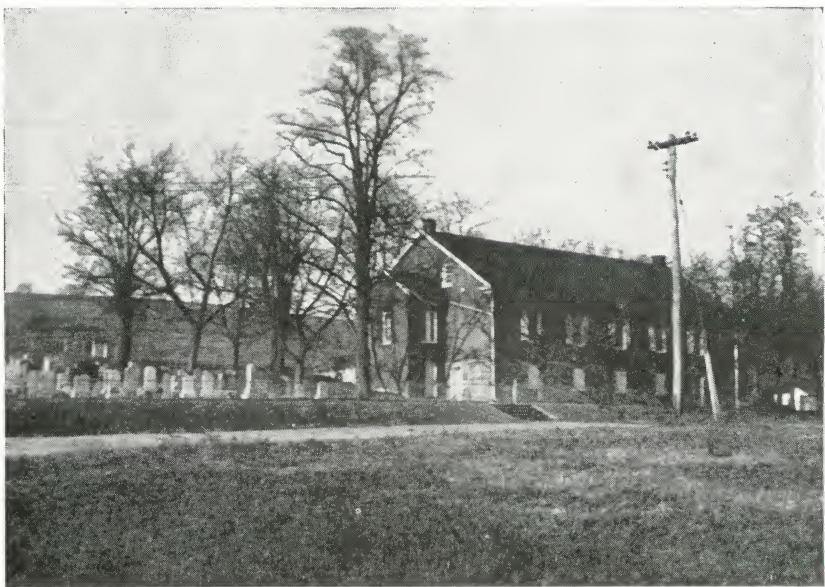
The money in the treasury was equally divided after all debts were paid.

The following church houses were considered to belong to the Pleasant Hill Congregation: Beaver Creek, the oldest house of worship, situated along the Hanover and Abbottstown pike, four miles north of Hanover; Pleasant Hill, three miles north of Spring Grove, situated in Jackson township, York County; and Stoverstown house, situated in North Codorus township, York County, about three miles south of Spring Grove and four miles east of Jefferson. Beaver Creek is a good substantial brick building about 40'x36', lately remodeled. Pleasant Hill house, about 70'x40', is a neat frame building and fully equipped with basement to hold Love Feast. Stoverstown is a frame house, about 40'x36', built in 1899. In 1906 Pleasant Hill Congregation was formed with meeting houses at Pleasant Hill, Beaver Creek, Stovers-town or North Codorus, and Wildasin's school house. This school house is well suited to holding services. No school was held here, but the community held it as meeting place. There is a large well kept cemetery joining it. A fund is established to keep house and cemetery in order. It is held jointly by Lutheran, Reformed, and German Baptist.

The Black Rock house was built in 1876 on land bought from Henry Hohf at price of \$50.00. It is situated in a rural district in Manheim township, York County, Pennsylvania,



FIRST CHURCH AT BLACK ROCK, UPPER CODORUS, BUILT IN 1876



BLACK ROCK CHURCH REMODELED

about 10 miles south of Hanover and one-fourth mile from the Mason and Dixon line on state road leading from Glenville to intersection of Baltimore pike at Sherman's church.

It is a substantial brick building 70x45 feet with well arranged basement for Love Feast occasions and an attic divided into four separate parts for Sunday school rooms. The cost was over \$3,500.00.

The same time as the building of the church a well was dug through rock at the east end of church. Water was reached at 75 feet. An old fashioned wooden pump was installed which did not give satisfaction. Then about 800 feet of pipe was laid from a near-by spring which gives an abundance of water supply.

The building committee was Elder Henry Hohf, Elder Aaron Baugher and Joseph Price. Reverend Joel Miller was the purchasing agent for the building material.

In 1927 the house was remodeled at a cost of over \$5,000.00. The remodeling committee was Edward S. Miller, Aaron S. Baugher, George M. Resser, Noah S. Sellers, and Amos Wolf. The money was all subscribed before work was started. The place was lighted by Delco light plant, but is now supplied by current from commercial line. The two Love Feasts are held here every year when capacity of house is taxed to its utmost. We still have it the "old way" by beginning on Saturday forenoon and closing at Sunday dinner, and feeding the people at the church gratis.

Chestnut Grove House

Chestnut Grove church was built in 1819 on the site where Shue's school house was located and sold in 1853 by only surviving trustee of Lutheran, German Baptist, and Presbyterians Society, to school board of Codorus township, Pennsylvania. It was bought by Aaron Baugher in 1877 for \$25.00 when township built a new school house. The old house was used until 1885 when Chestnut Grove house was built. It is a neatly finished brick building about 50x36 feet. Services are held every two weeks. There is a thriving Sunday school. A well-kept cemetery is on ground where a number of early church pioneers are sleeping.

Melrose house is situated in a small village along the Baltimore pike about 10 miles south of Hanover and 40 miles north of Baltimore. The house was bought by the Upper Codorus Congregation in 1906 and converted in 1911 into a suitable place of worship. Preaching services and Sunday school are held every Sunday.

All our finances were always raised by free will subscriptions and offerings. Our people are nearly all rural folks. Their money is mainly invested in real estate. Therefore they



CHESTNUT GROVE CHURCH

do not possess much ready cash to meet the demands for money that has to be frequently made in carrying on church work.

Biography of Andrew Miller and Descendants

Early in the nineteenth century, Andrew Miller, Sr., had the oversight of the Little Conewago Congregation which comprised what is now Upper Codorus, Pleasant Hill, and Hanover Congregations.

Andrew Miller was born in York County, Pennsylvania, in 1762 and died October 12, 1835. On October 29, 1785 he married Annie Danner (spelled Tanner or Donner in Brumbaugh's History) who was born May 6, 1768, and died 1808. After the death of his first wife he married Elizabeth Utz who was born January 12, 1781, and died November 6, 1860. They are buried at Roth's church in Jackson township, York County, Pennsylvania.

There were nine children born to the first marriage—Barbara, married Bankert; Rachel, married Mummert; Elizabeth, married Bucher; Samuel Danner; Henry; Catherine, married Trimmer; Andrew, David, Solomon.

The two children born of the second marriage are John U., and Mary, married George Mummert.

Samuel D. Miller succeeded his father, Andrew Miller, with the oversight of the church. He moved south of the



HOME OF SAMUEL MILLER,
Then Joel Miller, then E. S. Miller, now his son, A. G. Miller.
Built with folding doors.

Mason and Dixon line close to what is now the Black Rock church, on a farm which became the Miller homestead now in possession of his great-grandson.

Samuel D. Miller married Sarah Bucher March 3, 1816, who was born January 17, 1779. To them were born ten children—Elizabeth, married Henry Hoff; Solomon; Annie, married Isaac Myers; Amos; Barbara, married Benjamin Bowser; Sarah, married Jacob Buser; Samuel B., married Kaziah Myers; Jonas; Joel B., married Lydia Sweitzer; Lydia, married Nathan Koutz and later George Bollinger.

Samuel D. Miller died May 18, 1870, and his wife on May 2, 1869. When he was disabled by infirmities his brother, Andrew, took the oversight of the church about 1868, and continued until his death in 1880.

Joel B. Miller is a minister of the third generation of the Miller family. He married Lydia Sweitzer. To them were born five children, two of them sons and three of them daughters as follows: Edward S., Annie S., Samuel S., Sarah S., Susie S.

Edward S. Miller, born September 1, 1858, being of the fourth generation in the ministry was baptized by Andrew Miller in June, 1872, in his fourteenth year. He was elected to the office of deacon in the year 1884, and to the ministry in 1885, forwarded to second degree in 1894 and ordained in



ELDER E. S. MILLER AND WIFE

May, 1900. He had two sons of which John G. is a minister of the fifth generation.

It would only be fitting to give a history of the other minister descendants of the Miller family. Samuel D. Miller, son of Andrew Miller, Sr., succeeded him in the eldership. His daughter, Elizabeth, married Henry Hoff who served in the eldership. His daughter, Savilla, married Theodore Price who served in the ministry in Illinois. Their son, John Price, is the present pastor in Hemet, California.

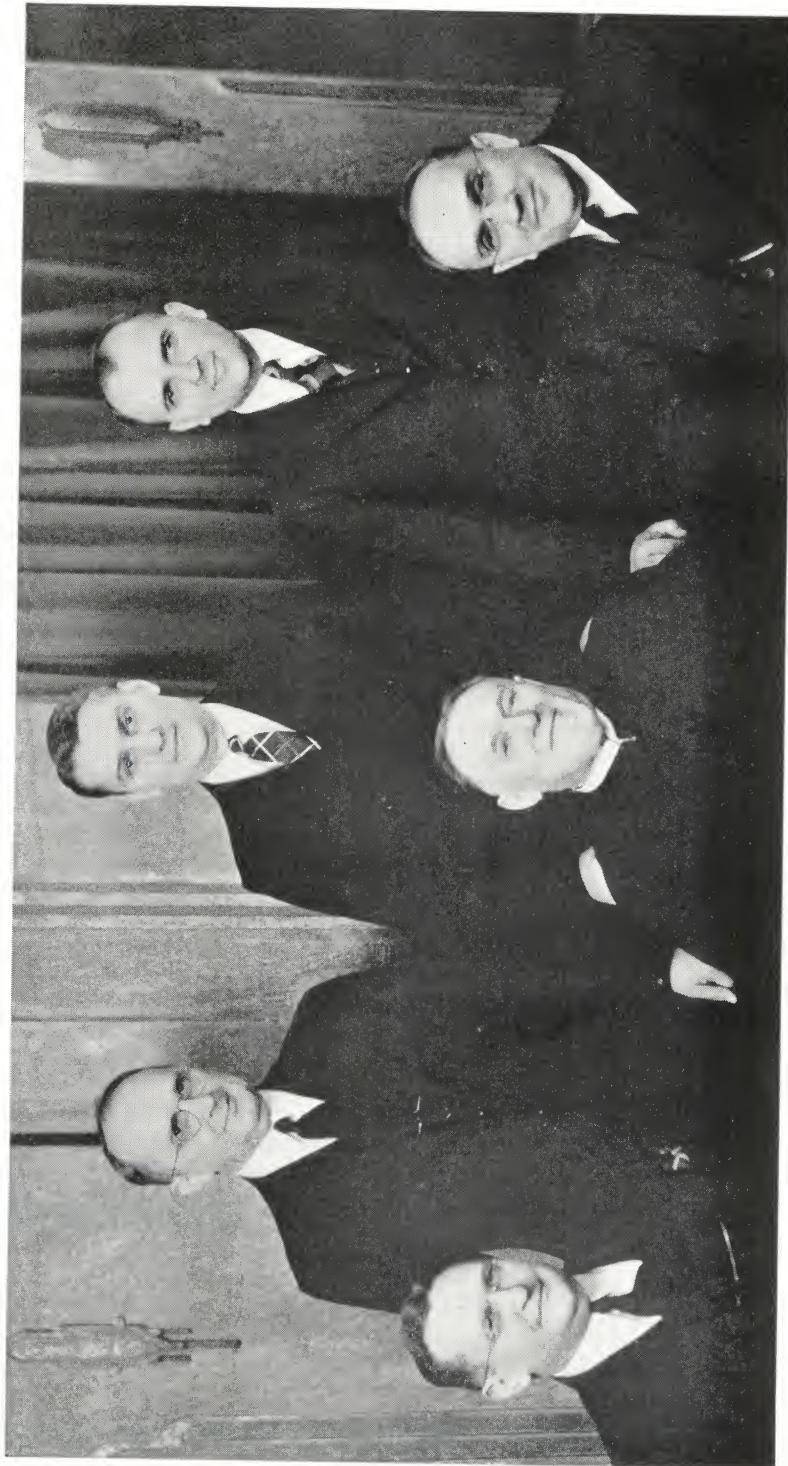
Annie Miller married Isaac Myers who served in the eldership in the Codorus Congregation. His son, Jacob, also served as elder in the same congregation.

Barbara Miller married Benjamin Bowser. Three sons of this union are ministers in 1934—Israel, in New Fairview Congregation; Samuel, in Montana; and Jacob, in California.

Sarah Miller married Jacob Buser. Their daughter, Lydia, married A. S. Baugher, of the Upper Codorus Congregation. Four sons of this union and one grandson are active in the ministry at present time—Jacob I. Baugher, Hershey, Pennsylvania; A. C. Baugher, Elizabethtown, Pennsylvania; Edward E. Baugher, Hanover, Pennsylvania; Raymond A. Baugher, Harrisburg, Pennsylvania.

Norman, son of J. I. Baugher, is a minister at Bethany Biblical Seminary, Chicago. Joel B. Miller, son of Samuel D., served in the Upper Codorus Congregation. Elder Edward S. Miller served in the same congregation. Samuel S. Miller, son of Joel B., served as elder in Upper Conewago Congregation from 1922 until 1938.

The following are the descendants of Elder Andrew Miller, Jr., who married Elizabeth Latchaw, who were the grandparents of Elders Daniel Bowser and Joseph J. Bowser, of the York Congregation:



FOUR GENERATIONS OF MINISTERS

First row, left to right: J. I. Baugher, 3rd generation; Aaron S. Baugher, 2nd generation; E. E. Baugher, 3rd generation; second row: A. C. Baugher, 3rd generation; Norman Baugher, 4th generation; R. R. Baugher, 3rd generation. Aaron Baugher, first generation, left no photograph.

David Miller served in the ministry in the Old Order Brethren. His son and grandson were ministers in the Old Order Brethren.

Solomon Miller married Rebecca Wolf. They were the grandparents of Elder Jacob E. Trimmer, at present in the Carlisle Congregation.

John U. Miller of the second marriage, was the grandfather of Henry Miller, at present in the Pleasant Hill Congregation, and the great-grandfather of Jacob Miller, of the New Fairview Congregation.

Mary Miller married George Mummert, the parents of Elder Moses Mummert, who served in Pleasant Hill Congregation, and grandparents of David Mummert, at present serving in the Upper Codorus Congregation.

Of the thirty descendants of Andrew Miller, Sr., who served in the ministry, fifteen are active today.

The Miller biography will head the list of some of our ministers who served here but their history cannot be traced prior to their service here. George Petry, born 1762, died 1823, aged 60 years, and John Keeney who were elders mentioned by Brumbaugh in introduction of this sketch. Others serving since the Millers in rotation are as follows, before the division: Christian Royer, Jacob Shambarger, non-resident elder for about three years; Henry Hohf, presiding elder for two years, died 1896, aged 82 years; Aaron Baugher, presiding elder for 18 years, died in 1904, age 78; Daniel Bucher, minister; Moses Mummert, presiding elder for two years; Joseph Price, died 1918, age 78; David Hohf, minister; Emanuel Babylon, minister; Edw. S. Miller, elder for 25 years, died 1936, age 78; George M. Baugher, elder; Henry M. Baugher, elder; Aaron S. Baugher, elder eight years, 1929-1937; David Smith, died 1914, age 59; C. Geiman, elder; George M. Reeser, elder; Jacob I. Baugher; Noah Sellers, presiding elder, 1937 to date; John G. Miller; Joseph M. Baugher; Mark Wildasin, elected 1935; Daniel Mummert, 1937; Raymond Bucher, 1937; Henry Miller, 1937.

Aaron Baugher, Sr., son of George D. Baugher, was born in 1830 in Berwick township, Adams County, Pennsylvania. He was one of 12 children born to them and was reared in a home of very limited means. His father died when Aaron was 12 years old. When old enough he joined the Lutheran church and then was placed in the home of Jacob Bucher, a Mennonite, and his wife a Lutheran. He stayed here until 18 years of age, when he was placed in the home of Daniel A. Bucher, minister of the German Baptist Brethren. Here he learned the tanning business which he followed the rest of his life.

In 1854 he married Christianna Miller, a daughter of Philip Miller, members of Brethren church, and moved to a farm in Codorus township near Jefferson, where he lived until



HOME OF AARON BAUGHER
Meetings held in winter until 1896.



BARN OF AARON BAUGHER
Meetings held here in summer time.

he died. He carried on the business of tanning and farming. He joined the Brethren church; was elected deacon, minister, and elder.

There were four sons and one daughter born to them. One son died in infancy. George M. and Henry M. were elected ministers and Fremont a deacon, all in Upper Codorus Congregation. Christianna, his wife, died. Later he married Catharine Sweitzer to whom were born four sons and two daughters. Aaron S. who was later elected to ministry and Daniel S. a deacon in Meadow Branch church, Maryland.

He served the Upper Codorus Congregation as presiding elder for 18 years. He was a successful business man and was always ready with his purse to help any worthy cause. He had the confidence of the people wherever known. His integrity was never questioned. He was held in reverential fear. "His word was as good as his bond" and he expected the same of everybody else, especially of church members. He died in 1904 and is buried at Chestnut Grove.

Elder A. S. Baugher, sixth son of Elder Aaron and Catherine Baugher, was born February 7, 1867, in Codorus township, York County, Pennsylvania. He worked on farm and in a tannery until 1886, when he started teaching. He attended summer school at East Berlin and Millersville State Normal; taught for twenty years. In 1889 he married Lydia M. Buser and moved on a farm and worked on a farm in summer time and taught school in winter.

In 1900 was elected to deaconship; one year later to the ministry. In 1912 ordained to full ministry and elected as presiding elder in 1929, serving until 1937, when he declined a re-election.

Unto this couple were born seven sons and six daughters, all following the teaching profession except two. John, a



ELDER A. S. BAUGHER AND WIFE



ELDER A. S. BAUGHER FAMILY
First row, left to right: Anna, Mary, Minnie, Elder A. S. Baugher, Lydia, his wife; Lettie, Lovie, Ella. Second row: Aaron, Edward, Jacob, A. C., Raymond, Stanly.

telegrapher, died in 1927; J. I., E. E., A. C., and R. R. are ministers in Brethren church.

A. S. Baugher served twice on standing committee; a number of times as delegate to A. M. and D. M.; was moderator of elders meeting and ministerial meeting; reading clerk of elders meeting and D. M.; served on district ministerial board over 18 years; 20 years on Brethren Home board and trustee of college over 20 years.

Deacon List Since 1870

George Mummert, Sr., Adam Bucher, Abram Geiman, Jonas Royer, Conrad Stremmel, Daniel Leinart, Solomon



DEACON JONAS ROYER AND WIFE

Becker, Solomon Keeny, H. P. Keeney, Geo. M. Baugher, Henry M. Baugher, Fremont M. Baugher, Aaron S. Baugher, C. Geiman, Daniel Royer, David Smith, Calvin Wildasin,



DEACON A. M. WOLF AND WIFE



DEACONS, UPPER CODORUS CONGREGATION

First row, left to right: Geo. Albaugh, Ira Sterner, Daniel Royer, Aaron Werner, Calvin Wildasin; second row: John Runk, Geo. B. Werner, Raymond Fuhrman, Russel Royer.



DEACONS WIVES

First row, left to right: Mrs. Daniel Royer, Mrs. Geo. Albaugh, Mrs. Aaron Warner, Mrs. Calvin Wildasin; second row: Mrs. Raymond Fuhrman, Mrs. Amos Wolf, Mrs. Ira Sterner, Mrs. John Runk.

Amos Wolf, George B. Werner, Aaron B. Werner, George B. Albaugh, Ira Sterner, Ed. E. Baugher, Leander Fuhrman, Daniel Mummert.

Interesting Chronology

1902—The use of surrey vehicles was first sanctioned.

1903—First trustees appointed in congregation—A. S. Baugher and Geo. Mummert for three years; C. Geiman and H. M. Baugher for two years; Jonas Roger and Zach Danner for one year.

1903—Complaint was made against members having graphaphones.

1903—Starting to have, for first time, two Love Feasts in a year.

1904—(May 6th), Pleasant Hill Congregation organized.

1905—Sunday school at Black Rock.

1905—Boundary line between Codorus and Black Rock—(P.P. 61 of minute book).

1906—Melrose house bought.

1907—One-half acre of land procured from Stremmels by donation from heirs of Conrad Stremmel.

1911—George Resser, certificate received as minister.

1911—Melrose house changed.

1912—A. S. Baugher ordained to full ministry.

1916—First Bible institute held by Ober and Schlosser.

1916—Evangelist allowed to ask converts to rise or come forward.

1916—Passed, delegates to A. M. or D. M. or other conventions not to succeed themselves.

1916—Meetings held, between school terms, at Miller's school house, Maryland.

1916—Sunday school at Melrose.

1917—Sunday school at Chestnut Grove.

1918—(April), J. I. Baugher, N. S. Sellers, John G. Miller elected to ministry.

1918—Sunday school and ministerial meeting held at Black Rock house.



ELDER GEORGE M. RESSER AND WIFE



MINISTER RAYMOND BUCHER & WIFE



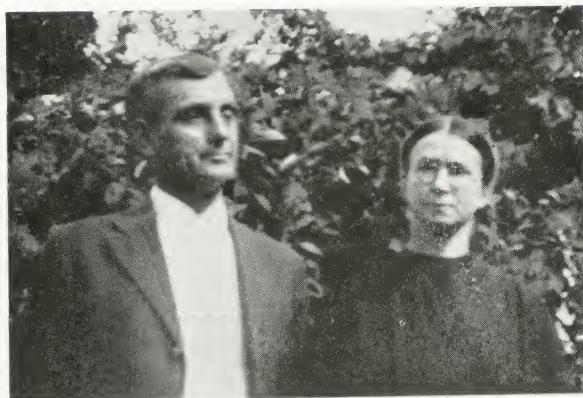
MINISTER HENRY E. MILLER & WIFE



DEACON L. S. FUHRMAN AND WIFE



MINISTER MARK WILDASIN & WIFE



MINISTER DANIEL MUMMERT AND WIFE

1918—C. A. Wildasin, Joseph Baugher and George Warner elected to deaconship.

1921—Joseph Baugher elected to ministry October 8. Committee, C. L. Baker, and S. S. Miller.

1921—Aaron Werner and E. E. Baugher elected deacons.

1921—C. Geiman, G. Resser ordained December 31.

1928—August 25, George Albaugh and Ira Sterner elected deacons. C. L. Baker and S. S. Miller.

1933—L. S. Fuhrman elected deacon.

1933—Daniel Mummert elected deacon. M. A. Jacobs, S. B. Myers. Election held for ministry, none declared.

1934—Joseph Baugher moved to York.

1935—Mark Wildasin elected to ministry.

1937—Daniel Mummert, Raymond Bucher and Henry Miller elected licentiates.

1937—N. S. Sellers was elected successor to A. S. Baugher as presiding elder.

Our congregation has furnished a number of young brethren as ministers, who are scattered all over the Brotherhood, among whom are: Samuel Bowser, of Montana; Jacob Bowser, of



PRESIDING ELDER N. S. SELLERS
AND WIFE

California; Theo. Price, of Illinois; Jacob Baugher, of Hershey, Pennsylvania; E. E. Baugher, of Hanover, Pennsylvania; R. R. Baugher, of Harrisburg, Pennsylvania; A. C. Baugher, of Elizabethtown, Pennsylvania; Joseph M. Baugher, of York, Pennsylvania; S. S. Miller, of East Berlin, Pennsylvania; Paul Newcomer, of Menges Mills, Pennsylvania; James Sellers, of Spring Grove, Pennsylvania; Roy Miller, of Johnstown, Pennsylvania; Lester Royer, of Lebanon, Pennsylvania; John G. Miller, of Gettysburg, Pennsylvania.

UPPER CONEWAGO CONGREGATION

The Upper Conewago Congregation came into existence in the year 1849 as the result of a division of the territory theretofore belonging to the Big Conewago Congregation into two separate congregations, to be known as Upper Conewago and Lower Conewago. Thus it follows, that in order to secure a complete picture of Upper Conewago, it will be necessary to use as a prelude to the history which follows, that information given in the history of Big Conewago, from its beginning in the year 1741 until the time of the division in 1849. Upper Conewago is not, as its organization date seems to indicate, a comparatively young congregation, but actually dates back to the year 1741, and is justly called one of the early colonial congregations. (See Big Conewago, chapter II, page 51.)

There were nine centers of activity as follows: Latimore, Mountain, Bermudian, Conewago, East Berlin, West Berlin, Longeneckers, Pigeon Hills and Seven Hundred. Although some minor changes were made in later years, the boundary lines and districts are substantially the same today as they were then. Accurate records as to the number of members living within the confines of the Upper Conewago boundaries at the time of its organization are not available, but it is estimated that there must have been approximately thirty families.

Brother Adam Brown was ordained as an elder at the same meeting in which the division was made, and immediately became the first presiding elder of Upper Conewago.

After the division the two meeting houses—Altlands, near Bigmount, and Wolgamuths, near Dillsburg—which had belonged to Big Conewago, became the property of the Lower Conewago Congregation, and Upper Conewago was left without a house of worship. It was necessary, therefore, to hold meetings and Love Feasts in the houses and barns of the brethren. During these early days sociability among brethren was at its peak.

In 1851, however, a building committee consisting of Daniel Brown, George Dierdorff, and Daniel Baker was

appointed. This committee entered into an agreement with John Mummert, a deacon, to purchase a tract of land near East Berlin for the sum of \$20.00, said tract of land to be used as a site for a meeting house, and the enlargement of the burial ground, which apparently existed there at the time. In the year 1852 a small stone meeting house was erected thereon, and on May 3, 1854, John Mummert granted a deed for the property to Abraham Brown, Samuel Longenecker and John Mummert, deacons of the German Baptist Society (Upper Conewago Congregation). The location chosen was the site of our present Mummert meeting house. Necessary funds were solicited from the members, and much of the labor and material used was furnished by faithful members as their contribution towards the project.

The first Mummert church did not have a basement for use on Love Feast occasions, and these services were still held in private homes. It is said that the farm along the Beaver Creek, owned by the late Brother John and Sister Barbara Bechtel, was the scene of many of our early Love Feasts. It is also said that a number of our members had been buried in a graveyard on this farm, the remains later having been moved to the Mummert Cemetery, after the erection of our meeting house there.

Having realized the need of a meeting house at the Upper end of our congregation for some years, the brethren decided to build a second house of worship in Latimore township, near York Springs. The location chosen is the site of our present Latimore meeting house.

In the year 1856, Samuel Burkholder, Jacob P. Lerew, and Michael Brown, deacons, purchased from Jacob Greist, one acre of land for the sum of \$100.00, for the purpose of building a house of worship, and the establishment of a burial ground.

A church was erected on this spot shortly thereafter, and Upper Conewago now had a house of worship at each end of its territory. As in the case of the Mummert church, much of the labor and material used in construction was donated by the members, and money needed was raised by subscription.

From 1860 to 1886, under the leadership of Elder Adam Brown and his co-workers, who will be named later, the congregation experienced a sound and steady growth, so much so, in fact, that in addition to the services held in the two church houses, meetings were also held in private homes, at the Five Points school house, and at the Baker school house. These meetings were well attended and much good seed was sown.

As a result of its steady growth, Upper Conewago was able to build two more meeting houses in 1874. To take care of the central part of the territory, a house was built on a two acre tract of land, sold by Washington and John Myers to



HAMPTON MEETING HOUSE

Original house built in 1874, destroyed by storm and rebuilt in 1894; destroyed by fire in 1927, present house built in 1929.

Samuel Hollinger, John Brough, and William Gitt, deacons, for the sum of \$225.00. A burial ground was provided at the rear of the church. The location chosen, near Hampton, is the site on which our present Hampton meeting house stands.

The other meeting house, built in the same year, was, and has since been known as the Trostle house. It was built on a tract of land containing one acre, acquired from Brother Isaac B. Trostle on June 6, 1874, for the sum of \$100.00. This house stands on the same site today, and is located about four miles northwest of York Springs.

In the late 1870's Elder Adam Brown, feeling that the oversight of the congregation was weighing heavily upon his physical strength, asked for help in performing his duties. As a result of this request, Jacob P. Lerew and Daniel Longenecker were ordained as elders, and thereafter assisted Elder Brown in his work.

Some of the ministers and deacons who assisted Elder Brown, faithfully, during the early days of our congregation were John Brough, David H. Baker, John Harlacher, George Winand and Peter Kauffman as ministers; Samuel Longenecker, Abraham Brown, John Mummert, Samuel Burkholder, Michael Brown, Samuel Hollinger, William Gitt, Solomon Keeney, Frederick Winand, John Harbold and Joshua Leas, as deacons.



MUMMERT MEETING HOUSE AND GRAVEYARD
Original house built in 1852; present house built in 1882.



INTERIOR MUMMERT MEETING HOUSE

In the year 1882 the small stone meeting house at Mummerts, which had now served as a place of worship for thirty years, was replaced by a larger brick structure. This house, together with additional land acquired at various times for enlarging the cemetery, and together with the 18 acre farm adjoining it (purchased by Upper Conewago in 1877) is the Mummert church as we know it today. It is interesting to note that in planning the new house, provision was made for those travelers who came from a distance and who found it necessary to remain over night. These accommodations on the second floor were largely used at Love Feast services, which were then held for two days. Necessary equipment for the preparation of meals was also provided on the basement floor. This was the first church in Upper Conewago providing such accommodations, and they are still used today.

Although he had been assisted in his duties for a number of years by Elders Jacob P. Lerew and Daniel Longenecker, Elder Adam Brown still exercised oversight of the congregation. Now, however, his health and strength were failing him, and he felt that he was no longer able to bear the burden. In order to relieve him, somewhat, Elder Jacob P. Lerew was entrusted with the office of presiding elder, which office he held until the year 1888.

To Elders Brown, Longenecker, and Lerew, and to their co-workers, belongs the credit for having brought the congregation through the difficult period of infancy. It is said by those who knew Elder Brown, that he was more than willing to make any personal sacrifice in order to promote the welfare of the church.

Elder Brown was loved and respected as a man of God, not only by the members of our own church, but by all the entire community. Elder Brown departed this life in 1896.

On June 1, 1888, the congregation elected Peter Brown as presiding elder. J. A. Long, who later became elder of the York Congregation, was elected to the ministry by our congregation in the same year.

In 1892 a new meeting house was built at Latimore. The building committee consisted of George Winand, John Lerew, John Raffensberger, Henry Harbold, and George Dierdorff.

The new brick church (our present Latimore house) was built on the site of the old church, and cost approximately \$2,400.00. It was about the same size as the old church, but a basement for use on Love Feast occasions was provided, and a second story was fitted out as sleeping quarters. Many times these lodging facilities were filled to capacity. A long shed was built to the rear of the church to provide a place of shelter for the horses.

The first Love Feast ever held in the Latimore house was held in the year 1892.



LATIMORE MEETING HOUSE
Original house built in 1856; present house in 1892.

In April, 1894, our Hampton house was almost totally destroyed by a storm which swept over that community. Due largely to the honest efforts and willing sacrifices of the brethren, the house was rebuilt a short time later.

Some of our faithful deacon brethren who were active in assisting Elder Peter Brown during this period were: Jesse Masemore, John Lerew, Joseph Bowser, George Firestone, E. L. Kauffman, William Stoner, Daniel Bear, and Elias Hollinger. Two of our younger brethren who were just beginning their work as deacons were John Raffensberger and C. L. Baker. They were both installed on April 15, 1895.

On May 5, 1896, Upper Conewago considered the matter of starting a Sunday school, and a committee consisting of Samuel S. Miller, O. V. Long, C. L. Baker, D. H. Baker, E. L. Kauffman, and George Resser were appointed to make surveys and recommendations.

The first appointment of a board of trustees was made on April 19, 1897. Joseph Bowser, Michael Wiley and John Lerew were the first board. It was to be the duty of these trustees to assist the deacons in carrying on the business affairs of the church.

A year later, on April 28, 1898, two additional deacons were chosen. They were George Resser, who is now an elder in the Upper Codorus Congregation, and John Trostle.

In 1899 another house of worship was erected. This house (our present East Berlin church) was built in the town of East Berlin. The building committee, consisting of Joseph Bowser, Michael Wiley, and Daniel Brown, purchased a site from Dr. R. N. Meisenhelder for the sum of \$450.00. It was located on Locust Street. A brick church costing approximately \$2,500.00 was erected on this plot. Most of the necessary funds were raised by subscription. Because of the close proximity of the Mumford graveyard, a burial ground was



EAST BERLIN HOUSE, BUILT IN 1899

not provided at East Berlin. This house is the only "town" church in our congregation. Each of the other churches is located several miles from the nearest town. The dedication services at the new East Berlin church were held February 25, 1900. The sermon was preached by Elder Levi Mohler. Three years later (1903) the district ministerial and Sunday school meeting was held in this church.

About this time a request for a mid-week prayer service and a request for Christian Workers' meetings was acted upon. These requests were granted, and instructions were given to use the East Berlin church, when there were no requests for the meetings in private homes.

On October 5, 1901, Elder Peter Brown, who had served as presiding elder for approximately 14 years, was called Home. His loss was keenly felt by the congregation, and by the community as a whole.

Elder Peter Brown's successor as presiding elder was Orville V. Long. He served in this capacity for a little less than two years.

While Elder Long was in charge, Upper Conewago built its last new meeting house. It was erected on a plot, donated for the purpose by John L. Bosserman and wife. It was located near Baker's school house in Reading township.

The building committee, consisting of John Bosserman, John Harlacher, and John Trostle, finished their work and turned the new building over to the congregation for dedication on November 22, 1903. Thereafter services were held in the new church instead of in the Baker school house. Funds to defray the cost of the building were raised by subscription.

Pausing briefly to summarize the physical growth of Upper Conewago, we find that from 1849 to 1903 the membership increased from about 100 to approximately 275. Regular services were now being held in six church houses, with special services at Five Points, New Chester, and Bragtown.

A total of nine church houses (including the rebuilding of three) had been constructed at a cost of about \$20,000.00. Funds were practically all raised by subscription. Upper Conewago had also purchased the farm adjoining our Mummert church for \$1,700.00. This farm was for use and occupancy of the sexton at the Mummert house.

It was noteworthy, too, that during this period of expansion the poor were not neglected. The primary business, as recorded on the minutes of every council meeting, was the matter of assisting the poor. These minutes also show that the practice of good housekeeping was not limited to the proper usage of finances, but embodied the maintenance of high spiritual standards as well. The elder's warnings against worldliness run like an unbroken thread through the minutes of the various meetings.

Although it is definitely known that Sunday school was held at Mummers prior to this time, the first actual record of the election of a Sunday school superintendent indicates that C. L. Baker and Peter B. Kauffman were both elected at the East Berlin house, as the result of a tie vote cast at council meeting held January 1, 1902. Sunday school has continued, without interruption, until the present time. A record of superintendents in their chronological order is as follows: Charles Baker, Peter B. Kauffman, Andrew Bowser, Walter Keeney, and D. E. Brandt. Assistants who have served were: G. M. Resser, J. B. Bechtel, David Bosserman, David Brown, Silas Barnes, Robert King, Bruce Anderson, Harry Mummert, and Titus Sipe.

On September 29, 1903, William A. Anthony was elected presiding elder to succeed Orville V. Long. Elder Anthony remained in the office until May 20, 1905, when he was succeeded by C. L. Baker.

It was shortly after this time that the home of Elder Long was destroyed by fire and, unfortunately, many early church records and documents which would have been of value in writing this history were lost. Elder Long later moved from this congregation to southern California where he remained until the time of his death.

On April 29, 1905, George M. Resser was elected to the ministry and Samuel S. Miller and Daniel Bowser were elected deacons.

In 1906 requests for regular Sunday school came from Hampton, Latimore, Bakers and Trostles, and on April 14, 1907, it was decided to organize these four schools. Records which perhaps are incomplete indicate that the superintendents who served at Hampton were: Norman King, Charles Lehigh, E. K. Leatherman, John Leinert, Paul Miller, and Earl Witter. Assistant superintendents were: George Spahr, Edgar Lear, Roy Mumment, Harvey Herman, Paul Miller, Jr., and Sister Annie Leinert. Many of these officers also served as teachers. Other faithful teachers were Sisters Flora Dicks, Annie Leinert, Dora Miller, Agnes Witter, and Mildred Miller. We appreciate the services of all who willingly shared in this work.

Records of the Latimore Sunday school which also may be incomplete indicate that the superintendents were: George Hull, Edward Wolf, Ervin Baum, Paul Wagner, and Luther Baum.

There are no available records to show who carried on the Sunday school work at Bakers and Trostles.

On April 14, 1906, Samuel S. Miller and Daniel Bowser were elected to the ministry, and Samuel H. Baker and David Brown became deacons. Brother Baker is still serving us today, and is one of our oldest deacons.

On May 11, 1907, George Winand was elected to the eldership, and George Resser was advanced to the second degree ministry. W. G. Group and Clayton Weaver were elected deacons in the same year, on the 19th day of October. Brother Weaver moved out of our congregation on May 23, 1908.

Brother Samuel Miller was advanced to the second degree ministry, and S. M. Lehigh and Bucher Harlacher were elected deacons on May 23, 1908.

S. M. Lehigh and W. G. Group were elected to the ministry on October 10, 1908.

On September 25, 1909, Abraham Hull and C. C. Brown were ordained elders. Both of these brethren came to Upper Conewago from other congregations by certificate.

On April 30, 1910, Bucher Harlacher was elected to the ministry, and William Brough and Daniel Stoner were elected deacons. Brother Stoner passed away several years ago, and Brother Brough, having served us faithfully until the present

time passed away on March 16, 1941, even as this history is being written. Brother Brough was a member of the committee which is attempting to write the history of Upper Conewago, and was very anxious to see it in completed form. It is a sorrowful coincidence, indeed, that Brother Brough was called home just at the time that the record of his election as a deacon was being written into this manuscript.

On April 22, 1911, S. M. Lehigh and W. G. Group were advanced to the second degree ministry, and Andrew Bowser and W. L. Kauffman were elected deacons. Brother Bowser and Brother Kauffman served as deacons until the time of their deaths.

Samuel S. Miller was ordained an elder by the congregation on May 16, 1912.

In the fall of 1913 the district ministerial and Sunday school meeting was held in the East Berlin church. This was the second District Meeting held at the East Berlin house.

About this time it was decided to discontinue regular meetings at the Trostle house, the reason given was that many Brethren families had moved out of that community, and the attendance was too small to justify regular appointments there.

On August 2, 1913, George Hull and George Harbold were elected deacons. Brother Harbold serves us as a deacon at present.

In 1915 E. M. Wolf came to Upper Conewago by certificate. He remained here until 1941 at which time he transferred his certificate to Marsh Creek.

In 1915 some of the sisters of our congregation organized a Ladies' Aid Society. Some of the members of this organization were as follows: Ida Brown, president; Alice Bosserman, treasurer; Elmira Group, Minnie Baker, Lucinda Baker, Sarah Sunday, Emma Miller, Ellen Kauffman, Cora Bosserman, Emma Bechtel, Lizzie Burgand, Ida Mummert, Kate Sunday, Alice Brown, Rachael Pentz, Lizzie Weaver, Annie Danner, Lulu Lerew, Ellen Wagner, Elizabeth Bowser, Mary Jacobs, Annie Brown, Annie Bosserman, Kate Sprenkle, Esther Kauffman, Annie Miller, and Annie Leinert. Although only nine of these original members are still living, the Ladies' Aid today has a membership of twenty-four. The present membership is as follows: Florence Danner, president; Ruth Sipe, vice-president; Mary Altland, secretary-treasurer; Annie Brown, Lucy Danner, Virgie Anderson, Minnie Myers, Lora Weaver, Edith Boyer, Beulah King, Jeune King, Rebecca Anderson, Ethel Mummert, Gladys Rhinehart, Ella Wilt, Edith Mummert, Iva Mummert, Edna Price, Bertha Hull, Anna Boyer, Cora Bosserman, and Mary Volland.

The Ladies' Aid Society meets weekly, and has for its primary purpose the making of quilts, comforts, aprons, bonnets, pillow cases, etc. The funds realized from these



LADIES' AID SOCIETY—UPPER CONEWAGO CONGREGATION

efforts have been contributed to missions and used locally. Locally, the Aid has paid for the papering and painting of some of our church houses, and for the installation of electric lights in three of them. They have furnished a mother's room in our East Berlin church, and a dormitory room at Elizabethtown College. They have also purchased dishes for the church, and have donated various books to our ministers. They make donations to the Children's Home and to the Brethren's Home, and give assistance to some of the poor in the community.

In a council meeting held August 26, 1916, it was decided that all Sunday school superintendents chosen thereafter should be elected by the church. Prior to this time the superintendent of the East Berlin school was the only one elected in this manner. This accounts for the fact that the records of superintendents and their assistants given for Mummers, Hampton, Latimore, Trostles, and Bakers were previously referred to as having been incomplete.

In 1917, Brother Charles Staub came to our congregation as a deacon, by certificate. Brother Staub serves as a deacon today, although, due to illness, he has not been able to attend service.

In 1918 the Upper Conewago Congregation and the Brethren Cemetery Association of the Upper Conewago Congregation applied for, and were granted charters by the Adams County Circuit Court of Appeals.

George Hull and J. Monroe Danner were elected to the ministry on September 7, 1918.

On August 30, 1919, Ervin Baum and Charles Lehigh were elected deacons. Brother Baum serves, faithfully, in the same capacity at the present time. Brother Lehigh has since moved from our congregation.

On August 27, 1921, it was decided to discontinue meetings at the Baker house. Through the removal of some Brethren families, and a general lack of interest, the attendance had dwindled to practically nothing.

At the same council meeting, E. K. Leatherman, a minister, who had moved into our congregation, presented his certificate. Thus another name was added to our list of ministers.

On December 24, 1921, S. M. Lehigh and W. G. Group were ordained as elders. Brother Group continues to serve as an elder in our congregation and at Marsh Creek. Elder Lehigh served us until 1932, when he moved to the Pleasant Hill Congregation. Upper Conewago lost a conscientious and faithful elder when Brother Lehigh moved from our territory.

On May 22, 1922, after having served for about seventeen years as presiding elder, C. L. Baker tendered his resignation, which was accepted by the congregation.

Elder Baker was prominent in the affairs of the districts, as well as in his home congregation. He served at various times as a delegate to District and Annual Meetings, and also served on the Standing Committee of Annual Conference. He was a trustee of Elizabethtown College for a number of years.

As a successor to C. L. Baker, the congregation elected Samuel S. Miller as its presiding elder on May 22, 1922.

In October, 1925, the District Meeting was held at the Mumford house, and in August, 1927, the ministerial and Sunday school meeting was held in the same church.



ELDER SAMUEL S. MILLER AND WIFE

On November 6, 1927, our Hampton church was destroyed by fire. This was the second destruction of the particular church by the elements, the first having occurred in 1874, by storm. The church was rebuilt in 1929, largely from materials salvaged in tearing down the Baker meeting house, where services had been discontinued in 1919. The dedication services of the reconstructed Hampton house were in charge of Elder C. D. Bonsack.

On May 5, 1928, Brother Bucher Harlacher was ordained an elder, and on December 8, of the same year, Paul Wagner and James Sheaffer were elected deacons. Each of these brethren serve us faithfully in the respective offices today.

Two additional members were added to our official body as of May 3rd, 1930. Brother Paul Miller came to us as a minister, and Brother Earl Witter as a deacon. Both continue to serve us faithfully in these capacities.

On August 20, 1935, Brother Bruce Anderson was elected to the ministry. He was installed a year later, and continues to serve us actively and faithfully today. Brother Anderson is also a teacher of one of our mixed classes at the East Berlin Sunday School.

On November 14, 1935, Brother J. Monroe Danner and Brother George Hull were ordained as elders. Both brethren serve faithfully as such today.

By the time of our annual council in August, 1938, Elder Samuel S. Miller realized that his weakened physical condition would not allow him to continue in the office of presiding elder any longer. He served in that office, faithfully, for about sixteen years.

On August 27, 1938, J. Monroe Danner was elected presiding elder of Upper Conewago, and serves faithfully in that calling today.

In the same year a movement was started to reopen the Trostle meeting house. As services had been discontinued there in 1912, much work was required to put the house back into a usable condition. Some of the active and faithful members of our church took over the work of repairing and repainting the house, and



PRESIDING ELDER J. MONROE DANNER
AND WIFE

clearing the grounds, and on August 27, 1939, rededicator services were held. So, after having stood unused for about 27 years, its walls again resounded to prayers, hymns, and the preached word. The committee in charge of soliciting funds for the remodeling of the Trostle house consisted of the following brethren: Solomon Peifer, John Pentz, Charles E. Weaver, Bucher Harlacher, and Glen Boyer.

On October 5, 1940, Glen Boyer and Titus Sipe were elected deacons. Both serve us as deacons today, and both are Sunday school teachers at East Berlin. On the same date Truman Grogan, a minister, came to us by certificate. In



OFFICIAL BOARD—UPPER CONEWAGO CONGREGATION

addition to being a minister he also serves as a Sunday school teacher.

Upper Conewago's present official board is as follows: Elder in charge, J. Monroe Danner; past presiding elder, Samuel S. Miller; other elders, W. G. Group, D. Bucher Harlacher, George W. Hull; ministers, Bruce Anderson, Paul Miller, Truman Grogan; deacons, William E. Brough (died March 16, 1941), S. H. Baker, George Harbold, Charles Weaver, Ervin Baum, Charles Staub, James Sheaffer, Earl Witter, Harry Mummert, Paul Wagner, Lewis King, Luther Baum, Titus Sipe, Glen Boyer.

Sunday school organizations are: East Berlin—Superintendent, D. E. Brandt; assistant superintendent, Titus Sipe; secretary, Dorothy Danner; treasurer, Robert Zeigler. Mummerts, Hampton, and Latimore—Superintendent, Earl

Witter; assistant superintendent, Paul Miller, Jr.; secretary, Phyllis Witter; treasurer, Firmin Nitchman.

Our present church clerk and corresponding secretary is Sister Bertha Hull; our general church treasurer is D. E. Brandt; and our ministerial fund treasurer is Glen Boyer.

Our congregation holds regular Sunday morning services in four of its church houses in a rotating order, with an additional Sunday afternoon service at the Trostle house every fourth Sunday, and an additional Sunday evening service at the East Berlin house every fourth Sunday.

Sunday school is held in the East Berlin house each



SINGING CLASS—UPPER CONEWAGO CONGREGATION

Sunday, and also at the church where preaching services happen to be held on that particular day.

Two of our Sunday school classes at East Berlin are organized, and both hold monthly class meetings.

We have a mid-week prayer meeting, and a mid-week meeting of the Singing Class. We have also been very successful, recently, in conducting doctrinal teaching classes, peace conferences and Bible conferences. Even our largest church at Mummers could not hold all of the people at our last Bible conference.

Upper Conewago still clings to a conservative course. It has withstood the storms of time for a period of 92 years, and stands today as a living testimony to the untiring efforts of our forefathers who upheld for us high standards of

Christianity. May we, by the Grace of God, preserve this rich heritage for our children.

The historical committee of Upper Conewago Congregation consisted of John H. Myers, chairman; Bruce Anderson, William E. Brough, Elder D. B. Harlacher, and Sister Edna Price.

The number of members is 333.

WAYNESBORO CONGREGATION

The Waynesboro Congregation was organized in 1922 but its history dates back 51 years before its organization. At that time (1871) the Antietam Congregation of the German Baptist Brethren of the Middle District of Pennsylvania bought of the Evangelical Lutheran and Presbyterian churches in Waynesboro, the Union Church on South Church Street which was on a portion of the ground occupied by our present church edifice.

The plot of land on which this church stood was a part of a larger tract purchased by proprietary warrant from the colonial governor of Pennsylvania by John Wallace, Sr., in 1794. Sometime after the death of his father, John Wallace, Jr., acquired this land. About 1798, when plotting out the village of Wallacetown (later Waynesburg, now Waynesboro), he donated lots number 69 and 70 on Hagerstown Street (now South Church Street) for a union meeting house. A clause in the original deed states if the ground were ever used for any other than church purposes it should revert to the Wallace heirs.

The first building in Waynesboro erected for purely church purposes was the log church built on this plot in 1809. It was built by the Evangelical Lutheran, German Reformed and Old School Presbyterian denominations. On account of insufficient funds the building stood for several years without windows, doors and flooring. Services were held in it during this time but it needed a thorough cleansing before each service because animals sought shelter therein from heat and storm. In 1815 or 1817 a committee of two was appointed from each of the three denominations to solicit funds to finish the building. It was completed about 1817. For a while services were held in this church without stoves. The people took with them heated stones or some other article to keep themselves warm in cold weather. Then large ten-plate stoves were used in which cord length wood sticks were burned. When fire was in its prime condition, those near the stoves nearly roasted while others in remote corners were merely warm. (Gleaned from a History of the Presbyterian Church of Waynesboro, Pennsylvania, by Miss Sallie C. Amerson.)

In 1827 the Reformed congregation, having built a church of their own, ceased to worship there. In 1829, the log church was torn down and in 1830 a new building was erected by the Lutheran and Presbyterian congregations. They used that as a union church until 1867 when the Presbyterian congregation built a church of its own. The following year the Lutheran congregation built its own church.

When the Union Church was built a bell was put on it. Sometime later it was removed and placed in the yard to the right of the front entrance. (Information from F. S. Boerner.) An agreement in the possession of our church custodian of documents gives the following information concerning the disposition of this bell: In 1868 the Old School Presbyterian Church sold to the Evangelical Lutheran Church their interest in the bell and cupola for \$100.00. The agreement to this sale was signed by:

Lutheran Committee—George Summers, John Walter, William P. Weagley; Old School Presbyterian Committee—James Burns, Robert McElvaney, Joseph Dougles.

From the deed of transfer to the Antietam Congregation, we learn that:

On July 14, 1868, an agreement was made between the Evangelical Lutheran and the Old School Presbyterian congregations to sell the Union Church at public sale in three years—"provided the contemplated place of worship of the Evangelical Lutheran congregation shall be ready for occupancy by then".

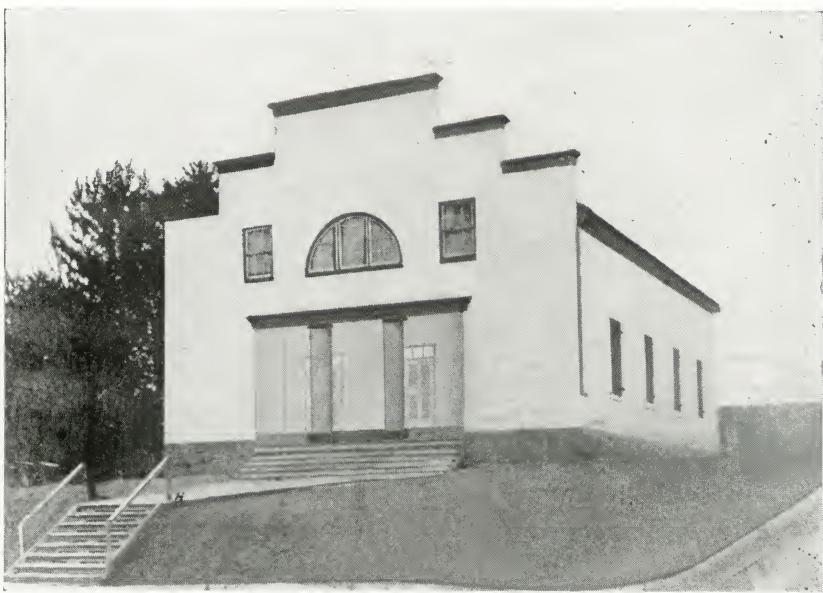
On July 12, 1871, the church with a plot of ground having a frontage of 62 feet and a depth of 103 feet was sold at public auction to the Antietam Congregation of the German Baptist Brethren (now Church of the Brethren) for \$1,200. The larger portion of the original plot was retained for a burying ground by the Evangelical Lutheran and Presbyterian congregations.

On October 23, 1871, charters of incorporation were granted to the Evangelical Lutheran congregation of Waynesboro, Pennsylvania, and to the Presbyterian congregation (the qualifying words "Old School" being dropped) of Waynesboro, Pennsylvania.

A deed of transfer was made to the Antietam Congregation on November 28, 1871, signed by the following trustees:

Evangelical Lutheran Congregation—Jason Bell, Martin Geiser, F. I. Filbert, G. W. McGinley, Daniel Tittle, John Johnston; Presbyterian Congregation—John Philip, M. A. Gordon, T. H. West, W. Hammet, William A. Reid, Joseph Price. Signed in presence of J. Burns Amberson, N.P.

The church built in 1830—an artistic edifice of colonial design—was made of stone covered with rough cast plaster. Its beauty was enhanced by its simplicity and the two pillars on the porch. There was no cellar under it. It was heated



CHURCH OF THE BRETHREN, WAYNESBORO

Built as a union church in 1830; bought by Antietam Congregation in 1871; razed in 1903.



INTERIOR OF CHURCH OF THE BRETHREN, RAZED IN 1903

with stoves, the fuel being kept in a shed in the yard. Upon remodeling the interior of it, the ministers' long reading desk was placed on an elevated platform. Back of this desk were two chairs with a long settee between them. As the ministers entered the church, they took their places on the pulpit according to their age in the ministry, the presiding elder, who was usually the oldest, occupied the chair on the north. When there were more ministers present than there was seating room on the platform some of them sat on the short front pews at the side of the pulpit from whence they could view the audience. The deacons also sat on these short pews and oftentimes one of them read the Scripture lesson. On the long pulpit desk, there were Bibles, hymnals and often a pitcher of water and a tumbler. Other articles were placed on a shelf under the desk which was not visible to the audience. The pews were not as comfortable as those we now have. The backs (18 inches high) were almost perpendicular to the seats which had a depth of $11\frac{1}{2}$ inches. The balcony in the rear was used in later years for the beginners and primary Sunday school children—a curtain being used to separate it from the room below. The Sunday school library books were in a cupboard which stood between the two entrance doors. This cupboard is now used for dishes in the kitchen of our church by the Always Willing Sunday School Class.

Infrequent church services were held. From April, 1883, until 1898, services were held in the morning of every fourth Sunday and probably in the evening of every Sunday. From April, 1898, until April, 1909, morning services were held every alternate Sunday. Since April 18, 1909, preaching services have been held every Sunday morning and evening. (This information has been gleaned from the minute books of the Antietam Congregation.)

Among the Brethren families living in Waynesboro about the time the church was bought, were those of Jacob F. Oller, Jacob Adams, Frederic Harbaugh, Nathaniel Crouse, A. E. Price, Josiah Fahrney, Benjamin Price, Samuel Koontz, Peter Geiser.

In the early days ample hitching ground for horses was needed because many members drove in from the country on "preaching Sunday". A plot of ground 23 feet deep in front of the church which extended northward along the stone fence of the burial ground to a distance of 166 feet was used for this purpose. Horses were tied to iron rings which were fastened in the stone fence of the graveyard and to chains which were suspended between posts in front of the church.

In 1895, the Antietam Congregation bought of the Geiser Manufacturing Company for hitching purposes, part (150x42 feet) of the plot which we use today for parking cars. In 1927, the Waynesboro Congregation bought of the same company the remainder (50x41 feet) of this plot. Three

hundred dollars was paid for the first plot and \$225 for the second. The trustees of the Antietam Congregation in 1895 to whom the plot was deeded were: J. M. Newcomer, J. M. Stover, Josiah Burger, Benjamin F. Barr, C. Michael Jacobs. It is of interest to note that none of these were residents of Waynesboro. The first two lived near Welty church, the third and fifth were near Price church and the fourth lived in the Marsh district.

At sometime, it was discovered that the hitching space (23x62 feet) in front of the church was not included in the 1871 deed to our church. This strip between the curb and our church property then belonged to the Lutheran congregation—the Presbyterian having sold its right. Hence, in 1903, when we bought additional ground (tract #2, formerly part of the graveyard) we purchased this strip as well as a strip of 11.9 feet to the rear, making our total frontage 166 feet, the depth being 138 feet. Price paid was \$2,125.

The old church edifice was razed in 1903. A new brick building with a frontage of 101 feet and a depth of 68 feet was erected in 1903-1904 at the cost of \$18,000. The cornerstone of the 1830 Union Church, together with the Bible and coins which it contained, was placed in the southwest corner of the Sister's Aid room. D. M. Baker was presiding elder at that time with John B. Ruthrauff as his assistant. While the church was being erected, services were held (from July, 1903, to October, 1904) in the Christian Church on West Main Street, which was then the property of the Saint Paul Reformed Church.

The church was dedicated at 10:30 A.M. on October 2, 1904. Dr. M. G. Brumbaugh preached the dedicatory sermon, using as his text Luke 4:14-23. "At the Sunday school session in the afternoon teaching of the lessons by classes was omitted." The following ministers gave addresses on different phases of the lesson which was based on II Kings 2:12-22: William A. Anthony, of Shady Grove, Pennsylvania; W. S. Reichard, of Hagerstown, Maryland; A. L. B. Martin, of Harrisburg, Pennsylvania; J. J. Ellis, of Baltimore, Maryland; John Miller, of Oakville, Pennsylvania. C. R. Oellig gave a historical sketch of the Antietam Congregation. At the Young Peoples service in the evening, the topic "Indifference" (Haggai 1:24) was discussed by W. I. Book, of Gettysburg, Pennsylvania, and J. J. Ellis, of Baltimore, Maryland. The theme of Dr. Brumbaugh's evening sermon was "Characteristics of Christ as a Teacher", based on Matthew 7:28-29.

The building committee of the new church was composed of D. W. Hess, chairman; John E. Demuth, secretary; J. J. Oller, treasurer; A. E. Price, Henry Rinehart, Joseph F. Emmert and Joseph E. Rohrer.

At the church business meeting of October 22, 1904, the following vote of thanks was extended to the committee:



WAYNESBORO CHURCH, DEDICATED OCTOBER, 1904



SUNDAY SCHOOL BUILDING OF WAYNESBORO CHURCH

Vote of Thanks to the Building Committee

Resolution offered by C. R. Oellig—

“Inasmuch as we, the Antietam Congregation, do highly appreciate the services rendered to the church by the Building Committee and as we desire to show our appreciation for their excellent services, I move that we unanimously extend our vote of thanks to the Committee as follows:

“To Brother D. W. Hess as chairman, for so ably guiding the Committee and holding it together during his entire term of office. For giving the church the advantage of having the purchasing done through him as a contractor and builder and for his good judgment in the same as well as in all other matters pertaining to the work.

“To Brother Henry Rinehart for his work as a committee-man, for his deep interest in the progress of the work, giving nearly all of his time for an entire year with the workmen, watching that everything should be done to the best possible advantage.

“To Brother J. J. Oller as treasurer, for his wisdom in the management of the finances and his personal efforts and success in securing subscriptions to the Building Fund. For his alertness and the deep interest manifested by him in all the features of the work and for assuming the responsibility in company with Brother M. E. Sollenberger of purchasing additional ground, thus procuring the present site for our church building.

“To Brother A. E. Price for his active interest in committee work, for his time spent and his untiring efforts in directing the execution of the work and for his sound judgment in all matters, especially in the arrangement of the conveniences for the worshippers.

“To Brother J. E. Rohrer for special interest in securing modern conveniences and to whom much credit belongs for the interior arrangement and furnishings in general which contribute to the comfort and convenience of the Sunday school and the church attendants.

“To Brother J. F. Emmert for his activity in connection with the work of the committee. For the practical suggestions he contributed of sound judgment as to the selection of material and as to arrangement of conveniences and for his anxiety that all things should be done the best for the church and all concerned.

“To Brother J. E. Demuth as secretary, for his efficiency in caring for all the records of the work and his interest in the church’s welfare in all things, that nothing should be done that would not in every way be satisfactory to all concerned.

“To the Committee as a whole for sacrificing time and giving the church the benefit of their experiences. For exercising their best judgment in all things. For the admirable

manner in which they have performed their duties devolving upon them unto completion of the work, giving to us this most substntial, spacious and comfortable church house in which to worship God for years to come."

The debt on the church was liquidated on October 12, 1906.

**Report of Treasurer, J. J. Oller, of the Building Committee—
October 12, 1906**

"He said the debt was still about \$3,000 and 10 out of 15 of the committee have reported with cash and promises to the amount of \$1,201. He had the promise of about \$150 more. Brother Abram Price said in order to get the debt paid, he would obligate himself to pay \$250 more and calculating that the other five committee men would at least bring in another \$100, making a total of \$1,700, leaving a balance of \$1,300. The treasurer then made a proposition that if \$700 was raised in council, he would see to the balance and if more than \$700 came in, the balance would go into the treasury. The \$700 was raised and the debt was considered paid." (Minutes of Antietam Congregation.)

The membership of the Antietam Congregation of the German Baptist Brethren Church at that time was 560. About 300 of that number were residents of Waynesboro. It has been said that 50 years previous, but four members lived in Waynesboro and that in 1878 the resident membership was 80. (Brethren Almanacs, 1905 and 1887.)

A great deal of credit for this growth in membership was due to the aggressive spirit of Elder Jacob F. Oller, who in 1872, a few months after the purchase of the church, organized a Sunday school in it. This was the first Brethren Sunday school in what is now known as the Southern District



ELDER JACOB F. OLLER AND WIFE

of Pennsylvania of the Church of the Brethren. Because of his interest in the young people and the encouragement he gave them, many came into the church and the first Young People's meeting in our Brotherhood (outside of a college town) was begun in this church between 1888 and 1892. Probably the greatest personality back of our missionary organizations was that of Brother Oller who extended to Wilbur Stover a cordial greeting when in 1891 he came to Waynesboro in much need of encouragement and full of zeal for missions which he considered the "First Great Work of the Church". The stimulus which this congregation received at that time was later fostered by his son, Joseph J. Oller—through whose missionary fervor the congregation was greatly blessed for many years. Through their influence, many young people entered Juniata College of which they were trustees. For several years many of our people availed themselves of the privilege of attending the four weeks Annual Bible Institute at Juniata College. In January, 1896, twenty-two persons went to the institute at Juniata College. Since the founding of Elizabethtown College, some of our older folks go there for the Bible Institute.

Another personality which had much to do with the early ingathering and spiritual encouragement of our young people was Elder Henry C. Early who held four evangelistic meetings (1888, 1892, 1895, ----) in this church when many young people accepted Christ.

For many years there was a sentiment among some of the members of the Antietam Congregation living in Waynesboro that it would be advantageous to the town church to have a separate organization. The growth of this sentiment, together with some grievances, caused them to petition the Standing Committee of the Annual Meeting of 1916 to send a committee to our church. In September, 1916, the following committee visited the church: P. S. Miller, chairman; David Metzler, writing clerk; P. J. Blough, reading clerk; L. T. Holsinger and I. W. Taylor. After careful consideration of the questions involved, they gave some spiritual admonition to the church and recommended that the congregation be divided. They also stressed the need of pastoral care for the Waynesboro church. Their report was unanimously accepted.

The report of the committee not having been complied with, the previous petitioners asked Annual Meeting of 1921 to send us another committee. In July, 1921, a committee composed of J. M. Moore, David Metzler, and J. W. Lear came "to study the conditions that troubled the congregation and to assist in constructing a program that will give relief". They found that the officials had been remiss in not following the recommendations of the committee of 1916. They advised that the congregation be divided and proposed that after the acceptance of their report their committee would assist the

two congregations in creating sufficient organization to guide in working out the necessary details arising from the change. Their report was rejected 56 for and 107 against. A vote of those present who lived in corporate limits of the borough was taken—54 for and 62 against.

Again in 1922 the petitioners asked for a committee from the Annual Conference. In July the committee which had been there the previous year came again and recommended: "That the care of the church shall be in the hands of the committee until an elder can be satisfactorily provided. That immediate action be taken to provide a pastor for the Waynesboro membership. That the congregation be divided, and that six months be given to mature the most advantageous plan of division." Their report was adopted by majority vote—78 voting for and 75 against.

It was then decided that the sub-committee of the day, composed of six petitioners and six from the body of the church, should confer with the Annual Meeting committee immediately after the service with a view of securing a pastor—preferably a member of the committee. This sub-committee asked Brother Moore to take the pastoral work for one year and offered him a salary of \$1,800 and house rent. Brother Moore asked for time for consideration. In a few weeks he reported favorably and on October 20 began his pastoral work with us.

In the afternoon of December 7, 1922, the Antietam Congregation met in special council "to carry into effect the division of the congregation according to the recommendation of the recent Annual Meeting committee. It was decided that the new congregation be called the Waynesboro Congregation and that the borough limits should be the boundary line between the two congregations with the exception of the northwest boundary which should be left to the decision of a committee of ten, composed of five from each congregation".

Because of this unsettled boundary line and other problems, an advisory Annual Meeting committee was granted the Waynesboro Congregation during 1923-1924 and 1924-1925. The boundary line was not settled until December, 1925, when at the request of the two congregations, an Annual Meeting committee composed of J. A. Dove, I. Wm. Miller, and A. S. Thomas came to us and decided that the borough limits should be the congregational line on the northwest corner as well as on all other sides. This report was accepted on December 2, 1925.

On Thursday evening, December 7, 1922, at 7 o'clock the members of the Church of the Brethren in Waynesboro met in the church to effect the organization of the Waynesboro Congregation. Elders C. L. Baker and Daniel Bowser were present to assist.

The following officers and committees were elected by ballot: Elder, J. M. Moore; Clerk, Earl E. Snader; Treasurer, W. J. Snader; Chorister, A. H. Ressler; Gospel Messenger Agent, Ira L. Wingert; Gospel Messenger Correspondent, Mrs. J. M. Moore; Trustees, J. J. Oller, Edwin E. Snader, M. E. Sollenberger; Auditing Committee, H. B. Rinehart, C. B. Latshaw, Daniel Good; Finance Board, John E. Demuth, C. W. Reichard, B. F. Welty, D. G. H. Lesher, Warren Snader, W. L. Widdowson, John Kauffman, M. E. Sollenberger, Earl E. Snader, Lloyd Hoover, Frank Boerner, H. B. Rinehart, Daniel Good, Victor Koontz, J. J. Oller.

The following committees were appointed by the elder: Child Rescue, H. M. Stover, Mrs. J. J. Oller, Sudie M. Wingert; Temperance and Purity, C. D. Snider, William Kauffman, Myra Bohn; Ministerial, C. R. Oellig, W. J. Snader, Harvey E. Price; Ushers, A. R. Deardorff, C. B. Latshaw, Charles Oellig, Milton B. Horst, Howard S. Snider, Jesse Geiser, Russell Peiffer, John Kauffman, Fred Fenninger, Nelson Gingrich, Arthur Snider, Laban Wingert; Assistant Ushers, John Harshman, Ralph Leiter, Rudolph Kauffman, Earl Heefner.

It was decided that the providing of a finance secretary be left in the hands of the finance board and that the benevolent board be continued.

Brother Moore, having begun his pastoral work in our midst on October 20, 1922, became the pastor of the Waynesboro Congregation upon its organization on December 7, 1922. He was re-elected for periods of two, two and three years respectively. In August, 1930, he severed his relation with us, having accepted a call to the First Church of the Brethren of Chicago, Illinois.

Brother Levi K. Zeigler began his pastoral work with us in September, 1930, for a term of three years. At the morning service of September 7, he was installed by Elder W. G. Group, assisted by Elder C. L. Baker and C. R. Oellig. He was re-elected three times for periods of three years each. In June of 1935 his consecrated wife, Grace



ELDER JAMES M. MOORE AND WIFE



ELDER LEVI K. ZIEGLER AND WIFE

K. Ziegler, was called to her eternal home. In the fall of 1936 he was united in marriage to Mrs. Mamie Keller Leiter. Due to Brother and Sister Ziegler having responded to an emergency call to become director and dietician, respectively, of the Civilian Public Service camp near Kane, Pennsylvania, they presented their resignations from all offices to the church business meeting of July 14, 1941, which became effective one week later. At the church's request Brother Ziegler retained the office of presiding elder of the congregation.

ELDER GEORGE L. DETWEILER,
Pastor.

At a special congregational meeting on September 3, 1941, Brother George L. Detweiler was elected pastor of the congregation to become effective as soon as convenient to him. Brother Detweiler expects to begin his work at Waynesboro on December 1, 1941.

During a four year period from November, 1928, Miss Emma Miller served as church visitor and pastor's assistant. An unnamed member paid her salary during the first year, after which the church paid one-half of it. During June, July, and August of 1940 Donald Snider, a student of Bethany Biblical Seminary, served as associate pastor.

MINISTERS OF THE WAYNESBORO CONGREGATION
Left to right: W. C. Wertz, Elder C. R. Oellig, Elder H. C. Muck; inserts, left to right: Donald Snider, Earl E. Snader.



Resident ministers at the time of organization were: C. R. Oellig, H. M. Stover (who in 1931 removed his membership to the Antietam Congregation), and W. C. Wertz. In 1936 H. C. Muck was received by letter from the Antietam Congregation. David Snider was licensed to preach on July 22, 1924. This license was renewed four times for periods of one year each. From September, 1927, to June, 1930, the congregation assisted him with his school expenses. On December 27, 1938, Donald Snider was licensed to preach. On September 6, 1939, he was installed in the ministry. Earl Snader was licensed to preach on December 31, 1931. His license was renewed October, 1940, and installed Dec. 5, 1941.

The following deacons were among the charter members: Isaiah Hollenberger, 1884; John C. Demuth, 1892; Abraham Heefner, 1905; Edwin E. Snader, 1905; A. M. Rebok, 1907; Ira L. Wingert, 1911; Clarence Dick, 1914; George P. Cashman, 1917; Walter West, 1917; W. H. Demuth, 1917; Earl E. Snader, 1920—(each one elected in the year following his name). C. W. Reichard, 1898; George Smith, 1919; Edwin Spangler, 1921; Thomas A. Albaugh, 1921—(each one received by letter in the Antietam Congregation in the year following his name). Since our organization, the following deacons have transferred their membership to this congregation: Allen D. Hoover, 1923; Luther H. Leiter, 1927; Jacob Etter, 1927; A. H. Ressler, 1929; J. J. Berger, 1932; J. J. Price, 1936; John Kell, 1940. The following have been elected deacons by the Waynesboro Congregation: on April 23, 1925—H. B. Rinehart, Raymond Hale, H. C. Geist, J. J. Oller, W. J. Snader; on June 26, 1930—S. Allison Benedict, Milton B. Horst, W. L. Widdowson and M. E. Sollenberger; on January 13, 1938—A. R. Deardorff, H. A. Good, John Kauffman and C. A. Snider. On September 6, 1939, the first three named of the latter group and their wives were installed with the laying on of hands. M. J. Brougher officiated, assisted by H. M. Stover, J. I. Thomas and H. C. Muck. C. A. Snider and wife did not present themselves for installation.

We have lost by death the following: Abraham Heefner, 1929; G. P. Cashman, 1931; J. J. Oller, 1936; C. W. Reichard, 1937; H. C. Geist, 1937; Earl E. Snader, 1938; J. J. Berger, 1940; A. H. Ressler, 1941. Letters of transfer have been granted to Isaiah Hollenberger, Walter West, W. H. Demuth, George Smith, Edwin Spangler, Thomas A. Albaugh, Allen D. Hoover, Luther H. Leiter.

The personnel of our official board is: Presiding Elder, Levi K. Ziegler; Church Clerk, Anna Bushman; Ministers, Elders C. R. Oellig and H. C. Muck, W. C. Wertz, Donald Snider, Earl Snader; Deacons, Edwin E. Snader, A. M. Rebok, Ira L. Wingert, Clarence Dick, H. B. Rinehart, Raymond Hale, W. J. Snader, Jacob Etter, S. Allison Benedict, Milton B. Horst, W. L. Widdowson, M. E. Sollenberger, J. J. Price, A. R.

Deardorff, H. A. Good, John E. Kauffman, C. A. Snider, John Kell.

The charter members of our congregation numbered 423. Our membership on January 1, 1941, was 863. Of our charter members 28 were descendants of Alexander Mack through his son, John, and a grandson, William, the son of Alexander, Jr.; 21 were descendants of pioneer William Stover, the first permanent resident elder of the Antietam Congregation, and 15 were descendants of pioneer John Jacob Price who emigrated to America in 1719 with the first group of Brethren from Germany.

In the spring of 1923 the membership was given a privilege which they long desired—that of having their first Love Feast and Communion service in the Waynesboro church. (Previous to that we went, for these services, one mile north to the Price church in the spring and six miles south to the Welty church in autumn.) At our church business meeting in the fall of 1927, it was decided to adopt the individual communion cups. They were first used in the spring of 1928. Mrs. H. B. Rinehart presented the service in honor of her sons, Edwin and Aldus.

On April 6, 1923, the house with lot (41 by 207 feet) adjoining the church property was bought for a parsonage at the cost of \$7,205. The Always Willing Sunday School Class furnished much of the parsonage, (list of things placed in the hands of the church custodian). The parsonage was remodeled in 1925. While this was being done the pastor's family lived in some of the Sunday school rooms and the kitchen of the church. A slight fire occurred in the basement of the church during this time.

In the latter part of 1924, a two story Sunday school building, having movable partitions, was added to the church at an approximate cost of \$40,000. The building committee for this was Daniel Good, D. G. H. Lesher, M. E. Sollenberger, J. S. Stevenson and W. C. Wertz. At that time the walls and ceilings of the entire church were refinished, a new vapor heating system was installed, (the first was hot air), gas was put in the kitchen, new ceiling lights donated by the Men's Chorus were put in the church and Sunday school auditoriums. The cornerstone for this new addition was donated by F. S. Boerner's Sunday school class. In the process of remodeling, the cornerstone of the Union Church of 1830 was moved to the southeast corner of this building. It contains the old Bible and coins which were placed in it in 1830. Dedication services were held January 18, 1925, at 10:45 A.M., 2:30 and 7:00 P.M. Dr. C. C. Ellis, of Juniata College, preached at each service. Special music was furnished by the Men's Chorus with C. D. Snider as leader and by the Ladies' Quartette (Rello Oller, Lettie Gearhart, Mrs. Arthur Snider and Mrs. Howard Snider).

A baptistry was installed in the church in 1924 at the expense of J. J. Oller. In 1926 a piano was purchased for the auditorium.

In October, 1929, a beautiful new dark Wilton velvet carpet was put in the church auditorium and Sunday school assembly room. While the carpet was being laid the pews were cleaned and refinished. At the same time an appropriate offering table was donated to the church by the Always Willing Circle composed of Mrs. Kate Angle, Misses Mary and Mattie Benedict, Miss Prudie Burger, Mrs. John Bushman, Mrs. A. R. Deardorff, Mrs. Amanda Harbaugh, Mrs. Ada Harris, Mrs. Elizabeth Stoner and Mrs. D. J. Shank. The Young People sponsored the purchase of a bulletin board in 1927.

In 1928 an entrance was put on the south side of the church and a basement room made for the use of the Boy Scout Troop #1 of Waynesboro (cost \$696.66).

In March, 1931, a plot of ground (166x192 feet) east of the church and formerly known as the old Lutheran burying ground (from which the graves had been removed), was presented to the church for its use and enjoyment by Joseph J. Oller and his wife, Myrtle F. Oller, and their children, J. F., Rello, and J. Ezra. It was given in memory of Mr. Oller's parents, Bishop Jacob F. and Elizabeth Bonebrake Oller. In 1934, the Young People adopted as their project the building of a new fence around this plot. During the following summer, the fence was erected. On July 14, 1935, by an impressive service the lawn and fence were formally dedicated "for the enjoyment of beauty, the delight of our children and youth, the cultivation of holy aspirations, and the worship of Almighty God in his own out-of-doors". This plot is used in the summer for the younger Sunday school children on hot Sunday mornings, for twilight worship service on Sunday evenings, and for social activities during the week.

In the spring of 1937 a fire proof vault was built in the basement of the church for the protection of church records and the communion service. In 1940 new equipment was added to the kitchen, among which were two gas ranges, a gas plate, and a 20 gallon gas water heater.

Since January, 1926, a four page paper, the Waynesboro Messenger, edited quarterly by our pastor disseminates church news through the congregation.

Since our organization in 1922 the following have served us as evangelists: James M. Moore, H. S. Replogle, M. J. Brougher (twice), J. A. Robinson, Oliver Austin and wife, Levi Garst, Isaac Long (twice), Ernest S. Coffman, Tobias F. Henry (twice), John D. Ellis.

The following meetings of district organizations have been held in our church:

District Meeting—1885, 1910, 1912, 1927.

Ministerial—December 10, 11, 12, 1891, and November 19, 20, 21, 1901.

Sunday School Meeting—June 8, 1899, being the first District Sunday School meeting of Southern Pennsylvania.

Ministerial and Sunday School Meeting—1905, 1925.

The various auxiliaries which help to forward the work of our church are:

Sunday School—Organized in spring of 1872; discontinued January, 1873; reorganized April, 1873; discontinued and reorganized several times; continuous since the organization of March, 1878.

Young People's Meetings—Between 1888 and 1892.

Missionary Association—March, 1893.

Ladies' Aid Society—January, 1895.

Boy Scout—1928; reorganized 1935.

Women's Work—1933.

Sunday School

In the spring of 1872 a Sunday school was organized in the Waynesboro church with Brother Jacob F. Oller as superintendent; D. B. Mentzer, assistant superintendent; Jacob Zuck, Jr., secretary; and John Garret, treasurer. "The school at first numbered about 30 pupils. It was continued amid many discouragements and with varying success until January 12, 1873, when it was suspended until the weather should become more favorable. Some thought this a mistake. After a suspension of about three months the Brethren Sabbath School reopened on April 13, at 1:30 P.M. under the superintendence of Brother D. B. Mentzer; librarian, Isaac Sprenkle; secretary, Jacob Zuck, Jr." (From the minute book of 1873). The teachers on this reopening date were Lizzie Geiser, Katie Stover, Maggie Emmert, John Garret, Jacob Zook, Jr., and Sudie Oller.

This school continued several months. Because of opposition the school was begun and discontinued at irregular intervals. We have no records for 1874 and 1875. There are records showing that it was in existence from December 10, 1876, to February 18, 1877, also from April 29, 1877, to July 15, 1877. It might have been continuous during all this time but we have no records.

A new organization was formed March 31, 1878, when a new constitution was adopted and signed by 43 persons, since then we have had a continuous Sunday school. The minute book gives the following officers for 1878: Superintendent, J. H. Gehr; Assistant Superintendent, T. F. Imler; Librarian, J. R. Wolfkill; Assistant Librarian, George Boerner; Secretary and Treasurer, P. M. Snider. At present

Waynesboro, May 4, '73.

The opening exercises were conducted by the Supt. They consisted of singing, prayer and the reading of the last of Revelations. The Supt. made some statements in regard to forming a class of "New Learners", to be lead by himself. The Lord's Prayer was assigned to this class for next Sabbath.

The subject of the lesson for the day was, "Joseph Exalted", Gen. xli, 37-49. For want of time the concert exercise was omitted. - An independent Bible Class was organized by Bro. J. H. Oller, who proposes to give instructions with little or no aid from printed questions.

Viewed from the standpoint of our commencement, the school presented a cheering appearance to-day, it having increased nearly 100% since the 1st Sabbath. The number of members of the school present was 48; visitors, 79; total, 67.

J. D. Guckey Jr.



SUNDAY SCHOOL BOARD OF THE WAYNESBORO CONGREGATION

First row, left to right: Mrs. H. E. Price, Nursery Dept. Supt.; Mrs. W. L. Widdowson, Children's Division Supt.; Mrs. D. J. Shank, Primary Dept. Supt.; H. B. Rinehart, Treas.; Mrs. H. B. Rinehart, Home Dept. Supt.; Sadie M. Wingert, Missionary and Temperance Secy.; Mrs. Levi K. Ziegler, Kindergarten Supt. Second row: Mrs. Howard Snider, Pianist; Mrs. M. B. Horst, Librarian; M. B. Horst, Secy.; Evelyn Benedict, Young People's Division Supt.; Anna Bushman, Junior Dept. Supt.; Mrs. W. C. Wertz, Senior Dept. Supt.; Frances Good, Intermediate Dept. Supt. Third row: W. C. Wertz, General Supt.; Kenneth Monn, Adult Dept. Supt.; David Snider Chorister; J. T. Pike, Young People's Dept. Supt.; H. L. Berkey, Secy. of Classification; Levi K. Ziegler, Pastor; Stoler B. Good, ex-Supt. of S. S., Teacher of Fideis Bible Class.

(January 1, 1941) our school has an enrollment of 590*, with W. C. Wertz as general superintendent. Our secretary, M. B. Horst, and treasurer, H. B. Rinehart, have served in these offices twenty-nine and thirty-five years respectively. We have a closely graded school (Standard A) of nine departments: home, adult, young people, senior, intermediate, junior, primary, kindergarten, and nursery. The last four comprise the children's division. Each department holds its entire session in its own room with the exception of the young people and senior which meet together.

The Home Department was organized in the summer of 1902 (probably the first one in our church district). Teacher training work was begun in 1909. This is now under the supervision of the Board of Christian Education. Our first adult Bible classes were The Helping Hand, organized in February, 1911, with Rebecca Foutz as teacher, and the Always Willing Class, organized January, 1912, with J. J. Oller as teacher. The largest class in our school is the Fidelis (Stoler B. Good, teacher) with an enrollment of 131*. Among the teachers in our school for many years was Mrs. Sarah Saylor, widow of Daniel P. Saylor.

Business Sessions

The Sunday school board, composed of the elective officers, the pastor, the divisional superintendents and the superintendents of the different departments, meets monthly during at least ten months of the year. From December, 1926, to September, 1932, this board included more persons and was known as the Board of Christian Education. In September, 1932, a Board of Christian Education was created by the church council and a new Sunday school constitution provided for the Sunday school board as now set up. Teachers of the children's division meet in quarterly conferences.

School Activities

The classes of the Adult and Young People's Departments have monthly or bi-monthly meetings. Those of the children's division have mid-winter and summer socials. An outing of the entire school is held in mid-summer. For each of four years (1933 to 1936 inclusive) we had a week of mid-summer activities at the church, during which week each department had an afternoon or evening meeting when programs were developed based on a central theme which included periods of worship, instruction, fellowship and recreation. When the weather was favorable these meetings were held on the east lawn of our church. Vacation Bible School was not held

*These enrollments include only those who have been in attendance at Sunday school at least three times during the previous quarter. The delinquent list is kept separately.

during those years. The last two years we have had a Vacation Bible School with an average attendance of 106 and 103 respectively.

Missions

Our school has always been interested in others. During the decade between 1896 and 1906 workers from our school went on Sunday afternoon to Sunday school at Mount Vernon and Plain Hill school houses. C. R. Oellig, F. S. Boerner, H. M. Stover and H. P. Garner served as superintendents at the former place. For many years F. S. Boerner was superintendent at the latter place. (These were not under the jurisdiction of our local school.)

At a special workers meeting of the Waynesboro Sunday School on April 22, 1917, it was decided to start a mission Sunday school at Mt. Joy school house near Glen Furney. F. K. Fenninger was elected superintendent. The furnishing of supplies for the school as well as the school at Wayne Academy was referred to the missionary committee. George P. Cashman's request for our school to furnish supplies for the Wayne Academy Sunday School suggests that he was superintendent of Wayne Academy school. During 1918 F. K. Fenninger and Earl Snader had charge of the school at Mount Joy. (From Records of Waynesboro Sunday School Workers Meetings, 1917 and 1918.)

For missionary and benevolent purposes each class or department has a special fund. Through the missionary challenge of Brother J. J. Oller in 1925 under the auspices of the Missionary Association (see Missionary Association), contributions by our school to the General Mission Board have been greatly increased.

The Always Willing Sunday School Class has an African Mission Prayer Band Fund through which each year it contributes several hundred dollars for work in Africa. (All contributions to this fund are matched by like contributions, first by Mr. Oller and now by his daughter, Miss Rello.) The Moore Bible Class contributes to the support of home mission work in North Carolina. Each Christmas the Fidelis Class very generously remembers the children at our Children's Home in Carlisle. Our school gives annual contributions toward the support of the foreign mission field worker for whom our Sunday school district has assumed responsibility. (At the present time this is Mrs. Stover Kulp in Africa.) Missions are further stressed in our school by our missionary and temperance secretary.

From our first organization we have had a library. At the present time it contains between six and seven hundred volumes.

Our school encourages our children and young people to go to church camp by assuming part of their expenses.

The following have served as superintendents of the Sunday school:

	<i>Elected</i>
Jacob F. Oller -----	1872 (Old Minute Book)
D. B. Mentzer -----	1873 (Old Minute Book)
†J. F. Emmert -----	
J. H. Gehr -----	1878 (Old Minute Book)
†T. F. Imler -----	
†J. F. Emmert -----	
†J. A. Maugans -----	
J. H. Gehr -----	1885, 1888, 1887
Samuel McFerren --	1888
S. E. Dubbel -----	1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896
H. M. Stover -----	1897
M. E. Sollenberger --	1898, 1899, 1900, 1901, 1902
F. S. Boerner -----	1903, 1904
D. R. Fogelsanger --	1905
M. E. Sollenberger --	1906, 1907, 1908, 1909, 1910
Emory P. Trimmer --	1911
M. E. Sollenberger --	1912, 1913
George P. Cashman--	1914
Trostle Dick -----	1915, 1916
A. H. Culler -----	1917, 1918, 1919
Stoler B. Good -----	1920, 1921, 1922
Earl E. Snader and	Assistants filled out the
H. E. Price -----	unexpired term caused by the removal from town of Mr. Good.
W. C. Wertz -----	1923, 1924, 1925
Stoler B. Good -----	1926, 1927, 1928, 1929, 1930
A. H. Ressler -----	October 1930
Stoler B. Good -----	October 1931, 1932, 1933, 1934, 1935
W. C. Wertz -----	October 1936, 1937, 1938, 1939, 1940

We are not certain of time of election nor length of time those marked thus (†) served.

Gleanings

Extracts from "Constitution and By-Laws and Rules of Order of the Sabbath School of the Brethren Church of Waynesboro, Pennsylvania". Adopted, 1872.

Constitution

"Article 1. This school shall be known as the Brethren Sabbath School of Waynesboro, Pennsylvania."

By-Laws

Article 1. This school shall meet every Lord's day in the afternoon.

Article 2. Section 1. The word of God shall be the text book of the school.

Section 2. Spelling books and primers shall be provided for those who are unable to read.

Section 3. The hymns from the Harp shall be used.

Section 5. A child's paper or some other Sunday school paper shall be circulated in the school, the choice of which shall be left to the officers and teachers of the school.

From Secretary's Record Book of 1873

April 13—"The Superintendent explained the manner of using the Brethren or Berean Lesson Leaves. Number of pupils present, 37." Condition of library:

	<i>In</i>	<i>Out</i>
Volumes in Youth Library -----	96	33
Volumes in Juvenile Library -----	63	12
Bibles and Testaments -----	22	4
Total -----	230	

April 20—"Attendance 35. Number of scholars now on roll is 35, with prospects of more, in case all the friends of the cause discharge their duties faithfully in the fear of God."

May 4—"Attendance 67. An independent Bible Class was organized by Brother J. F. Oller who proposes to give instruction with little or no aid from printed questions." On the roll at this date is the name of Mamie Shank, now Mrs. H. C. Geist, who is still a member of our school.

(From the tabulated report of District Sunday School Secretary, J. H. Keller, for year ending December 31, 1905.

Waynesboro Sunday School

Total enrollment -----	270
Average attendance -----	207
Number of teachers -----	17
Amount money raised -----	\$229.16
Amount given to missionary and benevolent purposes -----	\$ 12.00
Number of scholars converted during year -----	20
Home department? -----	yes

Missionary Association of Waynesboro, Pennsylvania

The first missionary organization in this congregation of which we have any information was the Young Sisters' Missionary Circle which did some practical work by making

garments for poor families. We do not know when it was organized.

It was to a meeting of this circle that the young brethren were invited on March 13, 1893. At this meeting it was decided to form a larger organization, including both brethren and sisters for the purpose "of our spiritual improvement and toward the advancement of the missionary cause". A temporary organization was formed by electing Edith Newcomer, chairman, and Lizzie Hollinger, secretary. One week later a meeting was held at the home of May Oller, at which time the constitution and by-laws for the "Missionary Association of the German Baptist Brethren Church of Waynesboro, Pennsylvania" were adopted and signed by eighteen members. Six weeks later the membership was twenty-one.

For many years the meetings were held in homes on the first Monday evening of each month. For several years they were held in the church on the first Wednesday evening of each month. Since 1937 they have been held the first Wednesday evening of each quarter. The earlier meetings were sometimes quite lengthy, due in part to the social period (no eating) which followed the rendering of the program and which preceded the session for the consideration of new business. As there were no other social church functions in those days, this period was greatly enjoyed and did much to strengthen our bonds of fellowship.

The period for new business was usually very interesting. It was enjoyed especially by those of an argumentative frame of mind because of the discussions which arose from our efforts to adhere closely to parliamentary rules. The rules of order from "Cushing's Manual for Deliberative Assemblies" was our guide in these sessions. "I rise to a point of order," was frequently heard. In one of the minutes I noted that a motion made by Jesse B. Emmert concerning our supporting a missionary on the foreign field was declared "out of order", because at that time he had not yet formally become a member of the association.

Until 1905 the association was the governing body of our Sunday evening young people's meeting. For ten years committees appointed by the association selected lists of topics for these meetings and had the topic cards printed. When the committee was appointed in 1893 it was instructed to show topics to some of the older members of the church for their approval before having the cards printed. It was through the association that we began having church ushers. A decision was made in January, 1894, that the president should privately appoint ushers after getting the consent of the elder to do so. For several years thereafter the church usher committee was among the president's yearly appointments.

From the beginning our programs have been of a missionary educative type. During the first year two eve-

nings were given to the study of India and one to the study of Japan. Other topics discussed that year were: "What is Missionary Work?", "Importance of Missionary Work", "Demand for Missionary Work", "Difficulties of Missionary Work", "Encouragements to Missionary Work", "How Can We Get Money for Missionary Work?". During the first three years the association subscribed for the "Missionary Review of the World" from which it got help for the programs. This paper was discontinued in favor of the "Missionary Visitor". Special music had an important place on these programs. The rendering of music by a mixed quartet, a ladies' quartet, a trio and a duet in one evening shows the musical ability of its early members. For several years we used the women's foreign mission study books for some of our programs. At some of our meetings we consider our own mission fields and other missionary and evangelistic work. Sometimes we invite one of our missionaries on furlough to address us. Phases of missionary work are stressed by playlets and lantern slides.

Probably one of the most far-reaching and worthwhile out-growths of the early life of our association was the Missionary Reading Circle, which was begun for the personal benefit of our own group, but through the enthusiasm of Brother Wilbur B. Stover it was enlarged with the object of creating greater missionary sentiment and zeal throughout the brotherhood. (See our Missionary Reading Circle.)

During the years we have given many contributions for various kinds of missionary work at home and abroad. Our first contribution was given in June, 1893, to a sister in Kansas toward the erection of a church. Since then we have made other contributions for the same purpose in the United States, Asia and Europe. We have contributed to city missionary work in Chicago, Brooklyn and Baltimore. For many years we sent monthly contributions to Brother Quinlan at the latter place to help with his Bible school for boys.

During the last several years we have confined our giving almost exclusively to the support of a worker on the foreign field. From the minutes of the association, we gleaned the following concerning this support: The suggestion that we support a foreign missionary was made in July, 1896.

In November, 1898, C. C. Johnson proposed that we establish a Missionary Endowment Fund. A committee was appointed which reported favorably. In May, 1900, rules were adopted for governing Missionary Fund of the Waynesboro Missionary Association.

June, 1902—Trustees reported \$48.50 in 21 pledges, \$41.50 by open contributions.

November, 1902—Trustees reported \$4.25 pledged weekly. (Must have \$5.00 per week.)

December, 1902—Trustees reported \$4.44 pledged per week.

Some gave without pledges. Some pledged two cents per week. Thanks was extended to J. J. Oller for the inspiration to move more rapidly. (He offered to give toward the support of workers an amount equal to whatever the Missionary Association would give.)

January, 1903 — J. J. Oller gave his check for \$250 for the support of a missionary for one year. The association decided to do the same.

February, 1903—A call was made for volunteers to go from our own group or Sunday school.

April, 1903—Announcement was made that Nora Arnold, of Linter, Illinois, and Mamie Quinter, of Chicago, Illinois, had been selected for us to support. They sailed in October, 1903. Our support began January 1, 1904.

"The Missionary Visitor" of April, 1903, gives the following: "The Waynesboro church has raised \$500 for the support of a worker in India and perhaps some would be glad to know how it was done. In the first place a certain brother said to the congregation that he would do just whatever the Missionary Association would do towards raising funds. That of course was a great impetus to the movement. Then the Association set upon this plan. They issued a printed letter, a copy of which is given below, and a small collection envelope. Weekly, little by little, the amount has been easily raised.

"Feeling that the command of the Master to his disciples, that they preach His gospel to every creature, is binding upon us; and being desirous of furthering the kingdom of Christ on earth, we, the Missionary Association of the German Baptist Brethren Church of Waynesboro, Pennsylvania, do hereby express our desire to have a worker in the field representing our congregation; and, wishing each member of the church to have a part in this work, we solicit your aid in such weekly contributions as you may feel prompted to make, and recommend that contributors use the following form of promise; the detachable copy to be kept by the treasurer of the fund.

"For the purpose of locating and supporting a missionary, I hereby express my willingness to make a weekly contribution of at least _____ cents as long as it may seem



J. J. OLLER AND WIFE

wise to continue the fund, or as long as my circumstances may allow."

As a personal token of their appreciation of our cooperation in their work Mamie Quinter and Nora Arnold Lichty sent to us in 1908 a communion service consisting of two trays, two wine jugs and two cups.

Mamie Quinter labored joyously in India for ten years. She passed to her reward on January 14, 1914.

The following poem was written in her memory by James A. Sell:

A Last Token

When the call was made for workers
 On the India mission field,
 There the voice of duty pressed her,
 When it meant her life to yield
 She resolved to leave her kindred
 And her home and native land,
 Brave the wild and dashing ocean,
 Join the trustful working band.

All her cherished plans relinquished,
 She began her life anew.
 As she sacrificed for Jesus,
 Closer to His life she grew
 Her true heart of love and kindness
 Moved in pity for the lost,
 And she walked the way of duty,
 Heedless of the price it cost.

Here she drew the fallen round her,
 For she won them by her love,
 Pointing them to Christ the Savior,
 And the better home above.
 And her heart was never lonely,
 Yearning for her native land,
 For her work among the lowly
 Brought her to a happy land.

In the midst of loyal service
 She has sweetly passed away;
 She has carved a name enduring,
 Shining through the heavenly day;
 Though our hearts are sad and lonely,
 For to us she was so dear,
 Up in heaven her lovely presence
 To her Lord is bringing cheer.

Though again our band is broken,
Leaving hearts all crushed and sore,
It is God who hath bereft us,
And we'll love and trust him more,
When our toilsome journey's ended,
And we, too, our work lay down,
Then, like her, from Christ the Blessed
We'll receive a starry crown.

After Sister Quinter's death, we were assigned the support of Mrs. Raymond Flory in China. Thus during the next few years we were supporting one worker in China and one in India. After Mrs. Lichty's (Nora Arnold) death in 1918, Brother Oller created an endowment fund for the support of a worker, no one being designated by a name and he discontinued giving for the full support of a worker to the Association. When Mrs. Flory retired from missionary service January 1, 1928, Mrs. Martha Horning was assigned for our support, she being then on furlough. After contributing toward her support one and one-half years it was found she could not return to the foreign field on account of her husband's health. Since then, July 1929, we have been supporting Brother Minor M. Myers at Tai Yuan Fu, China. During these years the support advanced from: \$250, (1904); \$300, (1913); \$350, (1915); \$400, (1920); \$500, (1922); \$500, (1932); \$550, (1938).

Another project sponsored by the Missionary Association is the "Missionary Challenge to the Sunday School". At the Association meeting on March 3, 1925, "Brother J. J. Oller proposed that we make a challenge to all the Sunday school classes who are not contributing definitely to missions, that is, if they will endeavor to raise funds for the support of missions, designating a certain field of missionary activity, the Missionary Association will double the amount raised by each class, thus the respective classes will be credited with double the amount of money which they raise. This challenge will not in any way conflict with the contributions toward support of Sister Flory in China." This challenge was made to the Sunday school classes and accepted. Thereafter for each dollar given to this fund Brother Oller added \$1.00. Since his death the challenge has been supported in full or in part, first by his wife and Miss Rello, and now by Miss Rello alone.

On March 8, 1933, our Missionary Association had a special program in commemoration of the 40th anniversary of its organization. Four charter members were present. Mary Benedict, Nettie Benedict Deardorff, Lucy Benedict Shank and H. Milton Benedict. At this meeting a brief memorial service was held for the 43 departed members (among whom was W. B. Stover), special recognition being

given to the eight deceased charter members: Lizzie Hollinger, Edith Newcomer, Susan Benedict, Carrie Bock, J. E. Rohrer, Jacob Kurtz, Lizzie Knepper, J. Frank Miller. Letters were read from Mrs. W. B. Stover and H. P. Garner, former members of the Association who have served on the mission field. We had hoped for a letter from Jesse B. Emmert, another former member of the Association, but for some unknown reason it did not reach us. Vocal music was rendered by a quartette composed of Brother and Mrs. H. M. Stover, Mrs. Allison Benedict, Brother C. R. Oellig, who had joined the Association 39 years previous. (Mrs. Benedict died seven months later.) A historical sketch was given by Sudie M. Wingert, who had been a member for 38 years.

For several years the interest in the Missionary Association has been dwindling, due probably in part to many other church activities and to the fact that missionary information is given in other departments of our church work which help in supporting our foreign worker. We have dropped the roll of the Association because the support of a missionary on the foreign field is now considered a congregational project which is sponsored and kept alive by the Association. The following editorial note accompanied the article which appeared in the Gospel Messenger of April 15, 1933, entitled "Missionary Association of Waynesboro, Pennsylvania":

"The story told here is a most interesting and informing one. It is interesting because of the facts it gives; it is informing because it covers enough time to give one the perspective of a movement. Thus one sees how the kindling of interest in missions through missionary education leads to notable gifts in life and means. Waynesboro has one of the most generous givers in the Church of the Brethren. His spirit has served to challenge the whole congregation. The record of Waynesboro's giving toward the general work of the brotherhood for the last five years is as follows: 1929, \$7,740.48; 1930, \$15,887.61; 1931, \$7,994.43; 1932, \$7,292.03; 1933, \$6,668.49."

Young People's Meetings (Christian Worker's Meetings)

It has been difficult to find the exact date when the young people's meetings were begun in our church. F. S. Boerner believed it to have been soon after our evangelistic meetings of February, 1888, (Brother H. C. Early, evangelist) at which time many young people united with the church. We know they were being held in 1892 as evidenced by a letter written by Elder J. F. Oller to the Gospel Messenger and published on December 6, in which he refers to them as being "The life of the church" and says, "the old fathers are very much interested in these young people's meetings. They rejoice to see the young soldiers stand up and speak for Jesus a word

of encouragement to each other. We do not know how we could do without such meetings of so much interest."

In these early meetings the leader chose his own subject, led in the worship service, spoke or read something bearing on the subject, after which an opportunity was given to any one present to participate. When the hour was gone the meeting was closed with the singing of a hymn. These meetings were held in the church preceding the evening preaching service, the congregation assembling meanwhile. Mrs. C. R. Oellig informed me that Anna J. Boteler (one of the converts of February, 1888) led the first meeting. D. Elmer Miller and J. Frank Miller (brothers) became actively interested as soon as they united with the church.

There was no formal organization until 1905. For many years the Missionary Association was its sponsor. Beginning with the year 1893 committees appointed annually by the Association selected topics and leaders for the meetings and prepared the topic cards. They spent many hours doing the work. In February, 1894, the president of the Association appointed a member "to ask the ministering brethren if it would be permissible to take up a collection in the young people's meeting to defray the expenses of the topic cards".

At the Missionary Association meeting on April 3, 1905, a committee was appointed to devise plans for the improvement of the Christian Workers' meetings.

At a special meeting of the Association held on April 16, 1905, this committee recommended organization and the holding of the meetings in the Sunday school room. A committee was appointed to bring the propositions to the church council for consideration.

On April 22, 1905, a paper signed by about 40 members was presented to the church council asking for the privilege of organizing and permission to hold the meetings in the Sunday school room. It was decided that the meetings should be held in the Sunday school room for six months on trial and that the church should elect officers for six months. The following officers were elected: President, J. Frank Miller; secretary, Florence M. Hess; treasurer, D. R. Foglesonger. Elder J. B. Ruthrauff instructed the president to complete the organization as soon as possible. The first meeting in the Sunday school room was held on May 7, when a constitution was adopted to become effective on the first Sunday in July. F. S. Boerner was appointed chorister.

At the church business meeting of November 11, 1905, J. Frank Miller reported that the meetings are well attended and the interest good; that once a month a consecration service is held when all the enrolled members are expected to respond to roll call in some active way; that a collection is taken at the consecration service to meet current and inci-

dental expenses. It was decided to continue the meetings in the Sunday school room.

At the church business meeting on October 31, 1907, it was decided upon motion of J. J. Oller to hold the Christian Worker's meetings in the church auditorium from October until April.

This organization continued to function for 27 years. After the organization of the Junior Christian Workers' group this older group was known as the Adult Christian Workers. In the fall of 1932 it was decided to discontinue the meetings of the adult group because the younger generation of adults were not greatly interested and they were becoming burdensome to the older generation, some persons of whom had been active in these meetings for 37 years.

The first Junior Christian Workers group was organized by Elder J. M. Moore in the winter of 1923 (he having been granted permission to do so by the church council January 11, 1923). Evelyn Benedict, Rello Oller and John Stoner assumed the leadership of this group, which included children of various ages. In the fall of that year the younger children were taken from the group under the leadership of Elda Wertz and Mildred Hale. The new group was called the Junior Christian Workers and the older one the Young Peoples Department. The following year Mrs. Harper Good and Mildred Hale took charge of the junior group. With the exception of about one and one-half years Mrs. Good continued in the leadership of this group until the fall of 1938. Mrs. Mary Snader was an associate superintendent for several years. Since 1938 Mrs. W. L. Widdowson and daughter, Thelma, have had charge of this group.

In the winter of 1925 (after the building of the Sunday school addition to the church) the younger children were again taken from the older group and the intermediate group of the Christian Workers was organized with Misses Ella Sheeley and Rello Oller as leaders. In the fall of that year Mr. W. C. Wertz and wife (nee Ella Sheeley) assumed the superintendency of this group and retained it for 11 years,



ELDER JOHN B. RUTHRAUFF

since which time the work has been carried on under the following leadership: Mr. and Mrs. David Snider; Mr. and Mrs. Wm. Kissinger; Mrs. W. C. Wertz and Miss Kathryn Shoemaker; Mr. and Mrs. L. K. Ziegler; Misses Kathryn Oller, Marcia Fike, Marion Ecker and Willard Good. During the present years (1940-1941) Miss Marcia Fike and Kathryn Shoemaker have had charge of this group.

Miss Evelyn Benedict and John Stoner were with the older group from 1932 to 1939. During the years 1932 to 1939 Miss Anna Bushman was an associate director with Miss Evelyn Benedict. Since September, 1939, the Young People's group has been under the leadership of Mr. and Mrs. John T. Fike. All three groups are creditably functioning at the present (October, 1940).

Until August, 1930, these directors were selected by the pastor in conference with a few other persons (Church minutes September 29, 1929, and August 21, 1930). At the pastor's suggestion it was decided to place all Christian Workers' groups, except the adult, under the supervision of the Board of Christian Education which at that time was composed of the pastor, the officers and teachers of the Sunday school. Since September, 1932, they have been under the supervision of the new Board of Christian Education as set up by the church at that time.

Women's Organizations—Ladies' Aid Society

On March 2, 1895, the Sisters' Missionary Circle was organized at the home of Mrs. Elizabeth Rinehart, (Mrs. Samuel). The following officers were elected: President, Sister Mary Benedict; vice president, Sister Belle Price; and treasurer, Sister May Oller.

During the first ten months 14 children were provided with clothing to attend Sunday school. No minutes were kept during that time. At the January meeting, 1896, Sudie M. Wingert was elected recording secretary. A little later in the year Zella Benedict was elected corresponding secretary. A constitution was adopted in 1897 when their motto became: "Cast thy bread upon the waters for thou shalt find it after many days."

During 1896 sixteen visitors canvassed the town thoroughly seeking for children who did not attend any Sunday school. During that canvass 30 children were found who were willing to come to Sunday school if proper clothing were provided for them. The Sunday school, under the superintendency of S. E. Dubbel, financed the purchasing of clothing, which the sisters bought or made. Simon Wiener, a Jewish merchant, made some nice reductions in price when fitting the boys.

For several years the society supported two famine orphans in India and one in Armenia. For a number of years it sent barrels of provisions and clothing at Thanksgiving to our mission workers at Brooklyn, New York, and Washington, District of Columbia.

In the fall of the year 1899 a committee of eight persons was appointed to go out by twos and make a social visit in the homes of every member of our congregation living in our town. This visit was made semi-annually for a few years.

In the early history of the society the women made many sun bonnets (300 in one year). Some of them were made to order for merchants of the town. Mr. Smith provided many bolts of material and paid $12\frac{1}{2}$ cents for each bonnet made. Some of the cutting was done in the evening on the long table in F. S. Boerner's tailor shop. When the church of 1903 was built, a room was provided for the society which was heated with an "egg stove". On sewing day one of the sisters went early and kindled the fire. For some years this chore was done by Mrs. Susan Foutz and Mrs. Eliza Emmert, (mother of Jesse B.) who was superintendent of the sewing. Some of the workers went on Wednesday morning and remained for prayer meeting service in the evening. (Coffee was made on the stove.) It was an inspiration to see these older sisters, some of whom had been sewing all day, come walking into prayer meeting when the first hymn was being sung. When the Sunday school addition was built to the church in 1924 a larger room was provided for the Aid workers.

The society's work at present is confined chiefly to the making of quilts, comforts, aprons and prayer coverings. It makes annual contributions to the Conference offering, Community Chest, Missionary Association, Boy Scout work and to the Women's Work of the Brotherhood. Previous to the local Women's Work organization in October, 1933, the Aid Society sponsored the solicitation of funds from the women and girls of our church for the Women's Work project. The greatest project undertaken by the Ladies' Aid Society (which has been its name since April, 1933) was the recarpeting of the church and Sunday school auditoriums in 1929 at a cost of \$2,964.66, much of which money was solicited. In April of each year the society has the charge of receiving and packing the annual contributions of gifts from our congregation for the Children's Home at Carlisle, Pennsylvania.

Officers for the present year are: President, Mrs. H. A. Good; vice president, Mrs. L. K. Ziegler; secretary, Mrs. D. J. Shank; treasurer, Mrs. R. M. Hale. Those who have served as presidents since its organization are: Mary Benedict, Mrs. D. W. Hess, Lizzie Knepper, Mary Flory, Mrs. Joseph Emmert, Mrs. H. M. Stover, Mrs. Clara Morgal, Mrs. J. M. Moore, Mrs. H. B. Rinehart, Mrs. W. J. Snader, Mrs. H. A. Good.

Women's Work

For the years ending February 28, 1931, 1932, and 1933, the Ladies' Aid Society sponsored the solicitation for contributions to our National Women's Work program. These contributions, together with what the Aid Society itself gave, were forwarded to the Mission Board.

On May 16, 1933, under the directorship of Mrs. Grace Ziegler, a mother and daughter luncheon was held. In October, 1933, a women's council composed of one representative from the Ladies' Aid Society, one from the Missionary Association, and one from each Sunday school class above the Intermediate Department wherein were women or girls, met at the parsonage and effected an organization for the advancement of the larger Women's Work program in our church, by electing Mrs. Grace Ziegler, Director; Mrs. S. S. Conner, Secretary; and Mrs. R. M. Hale, Treasurer. On November 23, 1933, a Women's Work meeting was held in the church to which the women and girls brought their contributions (\$71.21) for the National Women's Work project. The officers which had been elected were approved and an interesting missionary program was rendered.

Since then the organization has had at least three meetings annually; a mission study meeting; a mother and daughter luncheon; and the annual fall meeting when the officers are elected, the contributions are brought for the National Women's Work project, and inspiration is received to continue our efforts. We sometimes have a fourth meeting when some problem of Christian home life is considered.

Three years ago directors were appointed for the five phases of Women's Work. These directors with the elective officers and pastor's wife constitute the executive body of our organization as now set up. The elective officers for the present year are: President, Mrs. Walter Snowberger; vice president, Mrs. H. L. Berkey; secretary-treasurer, Mrs. Stoler B. Good.

In 1940 we assumed war relief as one of our projects and Mrs. Levi K. Ziegler was appointed chairman of the War Relief Committee. The women have responded nobly to the appeal for both new and second-hand clothing and meet in groups to make new clothing, all of which is sent to the Friends Service Commission at Philadelphia. Through relief cups which they have distributed some generous offerings have been received and sent to the Brethren Service Committee at Elgin, Illinois.

Dates of and Speakers at the Meetings of Our Women's Work Organization

Problems in Home Life: December, 1933, Dr. Mary Laughlin; January, 1934, Rufus Bowman; January, 1935.

M. J. Brougher; January, 1936, Ernest J. Coffman; 1937, panel discussion by local women; March 2, 1938, pageant and talk by Mrs. Dan West. Mother and Daughter Luncheons: May, 1933, talk on Women's Work by Mrs. Grace Ziegler and also a pageant; May, 1934, Mrs. A. B. Miller, Hagerstown, Maryland; May, 1935, Mrs. Elizabeth R. Blough; May, 1936, Mrs. Isaac Long; May, 1937, Mrs. Minnie Bright; May, 1938, Sara Shissler; May, 1939, Mrs. Quincy Holsopple; May, 1940, Mrs. George Detweiler; May, 1941, Mrs. Martha Parker. Mission Study: 1934, morning and afternoon, "Eastern Women Today and Tomorrow", covered dish luncheon; 1935, morning and afternoon, lawn box luncheon, "Women Under the Southern Cross"; 1936, morning and afternoon, covered dish luncheon, "Orientals in American Life"; 1937, evening, 7:30, "Congo Cross"; 1938, evening, 7:30, "Mecca and Beyond" (review given by Mrs. Harry Berkey); 1939, morning and afternoon, "Moving Millions", a pageant of modern India; 1940, morning and afternoon, "Women and the Way"; 1941, morning and afternoon, "Stand by for China". Autumn meetings: 1933, missionary program prepared by Anetta Mow; 1934, four messages from girls' schools of India, Africa, and China; 1935, "Women and the Church", Mrs. B. C. Ritz; 1936, "Women and the Church", Mrs. J. Walter Thomas; 1937, "Freedom in Christian Living", Mrs. L. K. Ziegler; 1938, inspirational talk, Mrs. Elmer Rowland; 1939, "Goals in Women's Work", Mrs. Florence Gibbel; 1940, presentation by the directors of the five phases of our work.

Boy Scout Work

With G. Nelson Gingrich as scoutmaster and Robert Fitz as assistant the Boy Scout Troop #1 of Waynesboro, Pennsylvania, was organized in the fall of 1928. The charter was granted the troop October 26, 1928. The committeemen for the first year were: M. E. Sollenberger, J. B. Stoner, and H. L. Berkey. This charter, which expired June 30, 1929, was renewed twice. The committee for the third year was: J. B. Stoner, chairman; Raymond Hale, Sr., W. L. Widdowson, M. E. Sollenberger, F. O. Rebok, D. R. Fisher. (This work was sponsored by the pastor in conference with a few other persons.)

After an interval of a few years another troop was organized in 1935 under the sponsorship of the Board of Christian Education. Kenneth Monn was appointed scoutmaster and Donald Snider assistant. The committeemen in January, 1935, were John Kissinger, chairman; G. N. Gingrich, Robert J. Fitz, E. E. Snader, E. S. Lehman.

In December, 1940, Kenneth Monn resigned as scoutmaster. Willard Good is now scoutmaster, with Milton Toms as assistant. The committeemen for 1941 are LeRoy Maxwell,

chairman; William Kissinger, A. R. Deardorff, H. A. Good, Kenneth Monn.

In 1928 a room was equipped for the boys in the basement of the church to which an outside entrance was made. The troop uses the east church lawn for some of its recreations.

As stated in their charter, the objectives of the Boy Scout troop are character building, Americanization and citizenship training. Emphasis is laid upon duty to self, duty to God and country, and duty to others.

Scouting objectives are sought to be obtained by encouraging the Scouts to live their motto—"Be Prepared"—and follow their slogan—"Do a Good Turn Daily"; a planned and nationally uniform course of instruction, by which a Scout may advance from the lowest rank of Tenderfoot to the highest rank of Eagle Scout, covers such fields as first aid, animal life, camping, all types of crafts, botany, forestry, health and many other fields both enticing and instructive to boys of the teen age.

WELTY CONGREGATION

Welty's church house was built in 1836 by John Welty then living on the farm now owned by Samuel Nicodemus.

John Welty bought from a Mr. Farst the east end of the plot and from Christian Newcomer the west end and the cemetery, a wedge-shaped plot.

On the southwest corner of the ground so acquired Mr. Welty built a stone church, planning the south end to be used for school purposes. Folding doors separated it from the main room. This school was to be a subscription school and Mr. Welty solicited subscriptions from people of the community to help pay for the part of the building to be used as a school room. Mr. Welty was not at this time affiliated with any church, but was interested in community betterment. At first it was a union church. Services were held by the German Baptists and the Winebieners. The Brethren in Christ, in 1839, held a Love Feast there.

John Welty had some time before this belonged to the Mennonite church. He was nominated by the Whig Party for the legislature and was elected. The Mennonite people said, "Do not go", but he went and was by them dis-fellowshipped. It was about this time that he built the church.

The church as built had a long rostrum four by fifteen feet with two steps and about eighteen inches high. At the end of the rostrum he had a chair placed for himself which he occupied during the church services. Mrs. Welty sat on a bench nearby.

After a year or two of school in the church house it did not seem to be satisfactory. So with the consent of the sub-



WELTY CHURCH

scribers, Mr. Welty gave the ground and the subscription money was used to erect a brick school house just north of the church. Mr. Christian Newcomer contributed the rough timber and the rest of the material was purchased. About two years after the building of the church and before the building of the school house, Mr. Welty and his wife were baptized into the German Baptist Brethren Church at Price meeting house. The Welty church was located within the territory of the Antietam Congregation.

After Mr. Welty became a member of the German Baptist Brethren he deeded the church property to them. Thus it became a part of the Antietam Congregation. Sometime later Mrs. Nancy Huggins deeded the house located on the church property to the church. Mr. Welty died in 1844. *1881*

Love Feasts were at first held at irregular intervals, but later it became the custom to have the spring Love Feast at Prices and the fall Love Feast at Welty's.

Tallow candles were used for lighting the church as late as 1883.

There follows a period of years about which little seems to be known. Records are few and difficult to locate.

In the year 1898 the stone church began to give way in the north corner and was torn down and replaced by the present larger brick structure. Two years later the church was incorporated under the laws of the State of Maryland.

Until 1934 Welty church remained a part of the Antietam Congregation. Feeling steadily grew among the brethren for organizing the local church as a separate congregation. At a special council meeting held in the Welty church on June 9, 1934, the congregation voted to divide and the Welty Congregation was organized. At the time of the new organization the membership was 170. Elders present were L. K. Zeigler and C. R. Oellig.

Through all these years the lives of many have contributed to the work. Because of few records we do not know the names of many of the leaders, nor of those of the laity.

We are confident that the following lists are incomplete but no names are intentionally omitted. Some of the elders ordained at Weltys are: D. M. Baker, Jacob Snider, J. I. Thomas. Other elders labored here in the years gone by. Prominent among these earlier ones was Elder Jos. Rohrer. He was a man of wide influence and highly respected in his church and community. Others who served as presiding elder were J. F. Oller, John B. Ruthrauff, C. R. Oellig, H. M. Stover, and M. C. Valentine.

Ministers elected at Weltys were: Joseph Rohrer, Joseph Garver, D. F. Good, H. M. Stover, Aaron Newcomer, H. C. Muck, Laban W. Leiter.

Some of the deacons elected here were: Christian Newcomer, Isaiah Hollenberger, Jno. Hoffman, Aaron Newcomer, Wm. Marker, Dan Hoffman, Bruce Hoffman, C. H. Hoffman, C. E. Marker, J. Oram Leiter, Geo. Oller, Frank Barkdoll.

Other deacons who served here: James Heefner, Walter Rowe.

Brother J. I. Thomas became pastor in 1926 and is serving at the present time. In 1934 he was chosen as presiding elder. In addition to this Brother Thomas served Greencastle as part-time pastor from September, 1937, until April 1, 1941.

There are 200 members of the church.



ELDER J. I. THOMAS, Pastor

Ringgold Union Church

A union house of worship was built in the village of Ringgold, Maryland, and was dedicated on April 14, 1898.

Five different denominations shared equally the responsibility and cash layout for the building. Some labor was donated. John W. Hoffman represented the German Baptist Brethren; J. M. Newcomer, the Church of Christ; I. M. Hoffman, the Lutheran Church; Abraham H. Martin, the Mennonite Church; and John Bayer, the Old Order of German Baptists. Lewis Barkdoll donated the plot of ground and the stone for the foundation.

All five of the above named denominations worshipped in the church at first, but down through the years, one by one, they have ceased to do so and relinquished their rights in the property. For some years past and at the present time (1940) only two denominations hold regular worship services here, the Church of Christ and the Church of the Brethren. It is within the Welty Congregation.

THE YORK CONGREGATION—FIRST AND SECOND CHURCHES

The Church of the Brethren in York began as a mission in the Codorus Congregation, situated in the southern part of York County and embracing all that territory in and about York, Loganville, Shrewsbury down by the Maryland line and across to the Susquehanna River embracing Upper Codorus

List of our regular meetings commencing at
 1 *Widow Myers*
 2 *Charles Small*
 3
 4
 5 *Jacob Shamberger*
 6 *Jacob Allinger*
 7 *Joseph Wettomyer*.
 8 *John Keeney*
 9 *Henry Keeney*.
 10 *Charles Small*.
Widow Myers.
Andrew Miller.

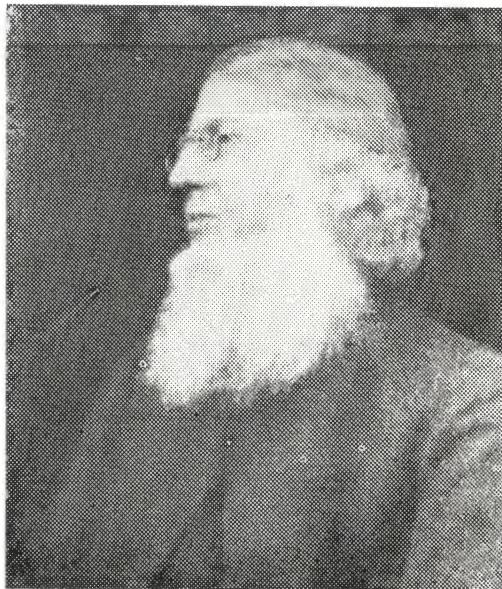
List of our regular meetings commencing August 21st 1859, at
 1 *Widow Myers*
 2 *Charles Small*.
 3 *Widow Fugly*.
 4 *Isaac Marks*.
 5 *Jacob Falchenauer*.
 6 *Henry Keeney*
 7 *George Seay*
 8 *George Hatzibroff*.
 9 *Jacob Shamberger*
 10 *David Brillhart*
 11 *Joseph Wettomyer*
 12 *Thomas Grey*
 13 *Samuel Buerer*.
 14 *John Keeney*

and Lower Conewago congregational lines. This congregation was organized in 1758 and soon after numbered in its membership about forty families. The first elder was Jacob Danner, a son of Michael Danner, a prominent man in the early history of the county and one of the five commissioners appointed to view and lay off York County in 1749. Jacob Danner was among the most intelligent of the first German emigrants west of the Susquehanna, and figured very conspicuously in history. He was a poet of no mean reputation about the year 1750.

The services in general in York County prior to the building of the Codorus church house were held in private homes, barns and school houses. Prominent among the first members of the Codorus Congregation in 1758 were Rudy Yunt, Peter Brillhart, John Brillhart, Henry Neff, and wives.

In 1872 the Codorus church was built near Loganville. Jacob Aldinger then lived at Brillhart, York County, Pennsylvania, about 12 miles from the church. Aldinger's mother-in-law, Sister Lydia Sprenkel, then lived with them and always went along with them to church. She thought it was so far to go and wished for a church nearer to where they lived. She told Jacob Aldinger to try to have a church house within two miles of their home. She gave him money to keep until he could find a suitable location to build, so, when in 1879 he purchased a farm near York, Aldinger said, "Now is the time to build that church and asked the council of the Codorus Congregation to build a church house at York. Some of the members said they also needed a church house at New Freedom.

In 1883 the Codorus Congregation decided to build the two churches, one near New Freedom, the other in York. Elder Jacob Shamberger was in charge of the congregation at this time.



ELDER JACOB ALDINGER

The building committee for the York church consisted of Elder Jacob Aldinger, Noah Ness and David Markey, all living in the vicinity of York. This committee was appointed to purchase a lot and erect a suitable building in or near York. This location they selected was near the borough line, the site on which this building now stands. The owner of the lot was Mr. Alexander Smyser, who agreed to sell the lot for \$1,200.00 and agreed further that he would contribute \$400.00, leaving a balance of \$800.00 to be paid in cash.

The building committee proceeded at once with the building which cost \$2,625.00. It was ready for dedication in January, 1884. Elder David Long, of Maryland, father of Elder Joseph A. Long, preached the dedicatory sermon.

The following item appeared in the York Daily, Monday, January 7, 1884:

“Yesterday the Brethren held their first meeting in their new brick church on Belyidere Avenue. Notwithstanding the bitter cold weather a large number of persons from the surrounding country were in attendance.”

At this time there were about eighteen members of the church living within the limits of the York Congregation. There are no records to tell who these members were.

The York church was built largely through efforts of Elder Jacob Aldinger who was leader of the movement to locate a mission in this locality. Not alone in the building of the house but through him has the church enjoyed a convenience for baptism occasions in years gone by, even to the present day.

Eleven years later, in 1895, the members living in and about York petitioned the congregation for a division of its territory and membership, making York a separate congregation. The inconvenience of members to attend councils and Love Feasts at Codorus was given as the reason for this request. The request was granted and in a council held in the York church on July 20, 1895, the new organization was affected with Elder Christian Ness retaining the oversight until the following month. Elders present in this council were as follows: S. R. Zug, Jacob Hollinger, Peter Brown, and Christian Ness.

On August 24th, the church met again in council and elected Elder S. R. Zug, Lancaster County, to be their presiding elder. Other officials were: Ministers, Jacob Aldinger, Caleb Correll, and Joseph A. Long; deacons, Adam Ness, M. A. Brown, and Elias Hollinger; secretary, Abram S. Hershey; treasurer, Elias Hollinger; committee present at this council were Brethren Andrew Myers and T. F. Imler.

This same year, 1895, a committee consisting of Brethren Elias Hollinger, M. A. Brown, and C. G. Trimmer, was appointed to make arrangements for a Love Feast, the first to be held in the York church, and which was held on October



FIRST CHURCH OF YORK

20th, 1895. The cooking for the Love Feast was done in the home of Sister Alice K. Trimmer.

On January 9, 1896, the official Brethren agreed to have the church elect an assistant elder, who was to preside over matters not requiring the presiding elder's special attention. Brother Joseph A. Long, not yet an ordained elder, was chosen. Brethren Elias Hollinger and Joseph A. Long were the first to represent the York church as delegates at District Meeting.

This new congregation soon felt the need of help in the ministry, and on April 9th, 1896, called Brother James P. Lehman to the ministry.

On August 1st, 1896, the elder appointed Brethren N. C. Baughman, John Krape, Sr., and Tobias Kunkle as trustees of the church.

The York church soon had a vision of the many lost souls in this vicinity and accordingly, when only a year old, on September 27, 1896, in a special council called after the regular preaching services, by Brother Long, they agreed to have Brother S. F. Sanger, of Bridgewater, Virginia, hold a series of meetings early in December, and Brother John Mohler, of Lewistown, Pennsylvania, to hold another in the following month. There are no known records available to tell who or how many were received into the church as a result of these meetings.

Following is a copy taken from the church minutes of council held July 8, 1897: "It was unanimously agreed that the church take up the mission work in the eastern part of our city, hold services at a suitable point, and trust the work into the hands of a committee to be constituted of the ministering Brethren living in the city, namely: Brethren Long, Correll, and Lehman, whose duty it shall be to secure a place of worship, and to oversee all matters relating to this important work. And it shall be the duty of every member to attend these meetings, and work in this new field when and wherever an opportunity presents itself."

The church trustees were asked on April 8th, 1896, to serve as a building committee to erect a kitchen to be used during Love Feast. October 14th of the same year, a new committee was appointed consisting of Brethren John Baker, N. C. Baughman and John K. Pfaltzgraff. The final outcome was that the church on January 12th, 1899, decided to build an entirely new church.

In council on April 27th, 1899, Elders C. L. Pfoutz and Jacob Hollinger were present and ordained Brother Joseph A. Long to the eldership, and on July 13th of this same year, Brother Long was elected presiding elder to succeed Elder S. R. Zug, who had served the church faithfully for the past four years.

1899—August 2nd. The church was called in council by Brother Long for the purpose of considering the East York

mission work. The committee reported that they can rent the old chapel on East Market Street to hold services in, for \$60.00 a year. By motion it was agreed that the committee engage the house and open the work at once. It was also agreed to open Sunday school at the chapel. The Sunday school officers for the East York Church, who shall serve for the remainder of the year, were elected as follows: Superintendent, Israel Bowser; secretary, Anson Good; treasurer, Samuel Hostetter; librarian, Mamie Junkle and Clara Hellerman.

1900—March 1st.

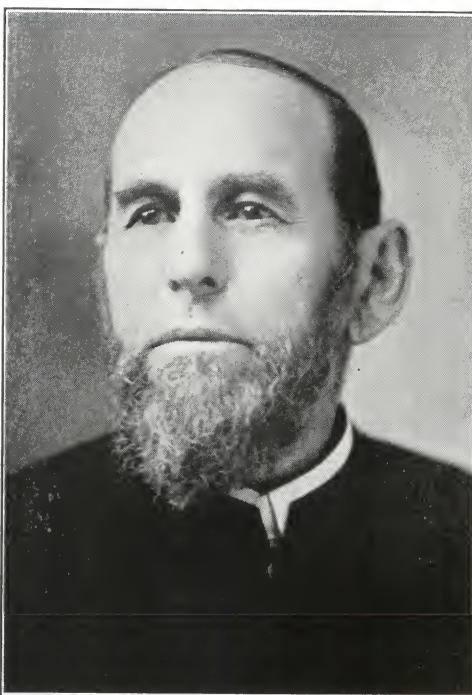
It was previously announced that this meeting was especially called in order to more fully consider the matter of building a new church house on the same site of the old church house. It was also suggested that a tabernacle be built to hold meetings and Sunday school while the new church is being built. November 11th—The new church was dedicated. Sermons by Elder H. C. Early. Actual cost of church, \$4,600.00.

1901—August 1st. D. R. Heddings received as deacon by certificate.

1902—September 20th. E. S. Young held Bible school term eight weeks. April 8th—J. J. Bowser was elected church treasurer. Served until January 1, 1917. October 2nd—Milton G. Keeney was elected to the deacon office.

1903—March 28th. John D. Dotterer and wife were received as deacon and deaconess. April 30th—Ella Heddings installed as deaconess.

1905—November 5—The church having agreed at a previous council to hold a Christian Workers meeting, it was agreed that the elder appoint an executive committee of five brethren and sisters, who shall organize as a committee. The executive committee appointed is as follows: Louise Sprenkle, Emory Trimmer, Jessie Dotterer, Calvin Lefever, Alice K.



ELDER JOSEPH A. LONG

Trimmer. The elder appointed Brother G. G. Trimmer to lead the first meeting, Sunday evening, November 12th, 1905.

1907—October 11th—Quarterly council. It was agreed that Elders Pfoultz and Wiley shall take part in the work of this meeting, to hold an election for a minister. The election resulted in the choice of Brother Melvin A. Jacobs. Brother Jacobs with his wife, Emma, were installed in the usual manner.

1907—March 7th—Received by letter Brother Daniel Bowser and wife, Mamie, who moved here from East Berlin, as a minister in the first degree, was received to labor with us in this church. It was agreed to purchase the lot recommended by the committee, the corner of Spruce and Rouse Avenues, East York, and build a church house on the site. December 6th—The final report of the East York building committee was received. The building cost about \$3,640.00. October 4th—Daniel Bowser and M. A. Jacobs were advanced to the second degree of the ministry. December 6th—East York church was dedicated. Sermon by Elder W. J. Swigart.

1909—July 8th—Brethren David Brillhart and Jacob Myers of East Codorus Congregation, being present by request of our elder, to take part in the meeting. Brother Brillhart read the qualifications required for a deacon, after which the vote of the church was taken, resulting in the election of Brethren George Leathery and Harry Flohr as deacons.

1910—July 7th—Council. It was agreed by the church to hold an election for a minister. The vote of the church was taken by Brother David Brillhart and Brother Jacob Myers. Brother L. Elmer Leas and wife, Anna, were elected. October 6th—Church organized Teachers Training. First teacher, H. H. Hollinger until February 15, 1911. Second, D. W. Baker, until his death which occurred September 25, 1923. Bible school organized following Teachers Training. Average attendance 112. Teachers were L. Elmer Leas, Arthur Hess, and Joseph Baugher.

1911—October 12th—Daniel Bowser was ordained elder.

1913—January 9th—L. Elmer Leas was advanced to the second degree ministry. April 3rd—George K. Pfaltzgraff was elected secretary to succeed A. S. Hershey, who served as secretary since the beginning of the York church.

1914—By motion duly seconded, Brethren Jacob Myers and Charles L. Baker took part in the meeting to elect deacons on July 8th. The choice fell on Henry W. Crist and wife, Theodore Wagner and wife who were installed in the usual manner. Also John Moser and wife were received as deacon and deaconess.

1915—April 6th—Elders Albert Hollinger, Oliver Cook, Jacob Brenneman and Alexander Brodbeck took charge of the meeting to hold an election for a minister, which resulted in the election of Brother Joseph J. Bowser. He and his wife,

Ida, were installed in the usual manner. May 6th—Letters of membership were received. Brother Jacob Brenneman and wife being received as ministers in the second degree.

1916—December 8th—The trustees, G. K. Pfaltzgraff, John F. Sprenkel, Charles Graff, were instructed to purchase a plot of ground 40 by 109 feet adjoining the East York church, fronting 40 feet on East Princess Street at \$8.00 a front foot.

1917—January 11th—James P. Lehman elected church treasurer.

1918—April 11th—Council. Elders H. M. Stover and David Brillhart took the voice of the church for an election of a minister according to the late dictation of the Annual Meeting. Brother D. K. Trimmer was elected and installed.

1919—April 10th—Council. The following brethren took part in the meeting: Elder Oliver Cook and Elder Charles H. Baker. An election for two deacons was held. Brother Thomas Fitz and wife and Brother Eli Wagner and wife were installed in the usual manner.

1920—December 8th—George W. Kraft was elected treasurer. December 21st—Council. The following elders were present: Charles Baker, A. S. Baugher, and Grant Group. The church decided to hold an election for a minister. The voice of the church was taken. Brother Chauncey Trimmer and wife were elected and duly installed in the usual way.

1921—September 30th—A. D. Hoover and wife received as deacon and deaconess. November 4th—L. Elmer Leas was ordained elder.

1922—April 14th—New addition to church building. By motion duly carried the plan presented by the committee was adopted and the committee instructed to proceed with building the new addition. The building committee are as follows: George Pfaltzgraff, George Leathery, Charles Graff, Adam Ness, and Jacob Aldinger.

1923—October 8th—Joseph Baugher was received as a minister. J. C. Racer and wife were received as deacon and deaconess. Motion passed and carried that Elder Long select a speaker for these services and arrange everything for the dedication. December 6th—The new Sunday school building was dedicated. Sermon by James M. Moore. Cost of building \$33,500.00.

1924—November 2nd—Wayne Keller, Sr., was elected treasurer.

1925—April 9th—E. J. Myers and wife were received by letter as deacon and deaconess.

1926—February 9th—Harrison S. Gipe was received as a minister. July 6th—Melvin A. Jacobs was received as an elder. October 28th—Melvin A. Jacobs was elected as presiding elder. Church membership 548.

1927—August 19th—Special council meeting. Elders Baker and Grant Group were present and took part in holding

an election for two deacons. After the vote was taken, Elder Jacobs stated that three were nearly tie, and asked the church if they wanted to accept three. By a rising vote it was decided to take the three. Brother Arthur R. Hess and wife, Katie; Brother Ralph B. Lehman and wife, Bertha; Brother Calvin Lefever and wife, Katie, were duly installed.

1929—January 18th—Brother James Sweitzer and wife were received by certificate as deacon and deaconess. Harry C. Miller and wife were received as deacon and deaconess.

1930—January 17th—Regular council. Our elder called in Elders C. L. Baker and Michael Markey, for the purpose of holding an election for deacons; the call coming from the deacon board. The result of the election showed that five brethren had received a sufficient number of votes to be elected. A motion duly seconded was passed that five instead of four, be installed with their wives. They were John McWilliams and wife, Nettie; Granville Burgard and wife, Verne; John Krape and wife, Eliza; Wayne Keller and wife, Emma; and Sanford Trimmer and wife, Camilla. August 7th—Council was favored with the ministerial board of the district, Elders W. G. Group, A. S. Baugher and B. F. Lightner. The vote was taken for two ministers and resulted as follows: Brethren Arthur R. Hess and wife, Katie; Ralph B. Lehman and wife, Bertha. Since two of the deacons were called to the ministry, our elder called for an election for three deacons. The vote for three deacons was then taken and resulted in electing Brethren Spencer Seigman and wife, Nettie; George Stough and wife, Purdon; Paul Lehman and wife, Grace. They were installed as deacons. December 15th—Joseph J. Bowser was ordained elder. Elder Baugher charged Brother and Sister Bowser in harmony with the church practice of the laying on of hands and prayer.

1931—October 9th—Enoch Maderia was elected church secretary.

1932—July 4th—Paul Hershey was elected treasurer. July 25th—Council. The courtesy was extended to Michael Markey and Samuel Myers to conduct the election of two deacons. Brother Moses Mummert and wife, Emma; and Brother Lowell Landis and wife, Ruby, were elected.

1933—April 21st—Brother Chester Royer and wife, Anna. Their certificates were read and he was accepted as a minister. July 14th—Francis Bair was elected church secretary.

1934—January 12th—Moses Mummert was elected church secretary for two years. The idea of a local church historian was brought before the meeting by Brother J. J. Bowser. Sister Anna Aldinger Sheets was elected to serve for two years.

1935—A report of a committee authorized by the District Meeting of October, 1934, recommended that the services of

the present pastor, Brother M. A. Jacobs, terminate September 1st, 1935.

1936—Council meeting dated May 15th, 1936, voted to call Brother S. S. Blough to act as pastor of the York church which was accepted by him.

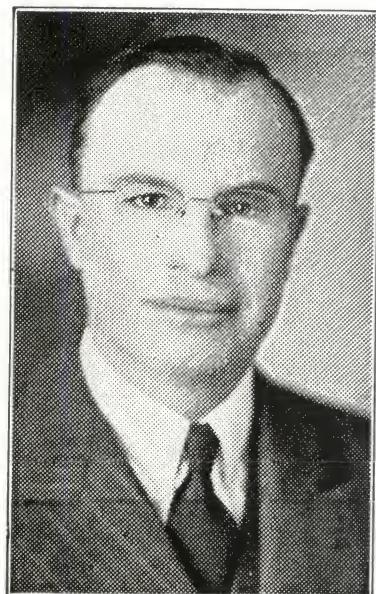
1939—Special council December 15th, 1939, elected Brother J. J. Bowser and Brother S. S. Blough elder and associate elder respectively.

1940—Brother S. S. Blough presented his resignation to council April 12th to become effective September 1st, 1940.

Special council meeting of April 26th elected five new deacons as follows: James E. Oberdick and wife, Ruth; Wilmer Markle and wife, Ida; Wilbert Bohn and wife, Alberta; Lehman Crist and wife, Alverta; and John Minnich and wife, Dorothy. Council meeting of July 19th, 1940, elected Brother Edward K. Zeigler pastor of the York First and Second churches, starting September 1st, 1940.

1941—Council meeting of January 12th, 1941, voted to consider Brother J. W. Barwick as a full standing minister of the Church of the Brethren. In a specially called council meeting on Thursday, August 7, the York church licensed to the ministry four young men who after much prayerful consideration felt called of God to the ministry, and had volunteered work.

The service of licensing was in charge of Elders C. E. Grapes, chairman of the District Ministerial Board, and S. C. Godfrey. The four young men licensed were Jesse Owen Jenkins, Stanley Smith Dotterer, Ernest Warren Lefever, and J. Jack Melhorn. At this meeting, Elder Joseph J. Bowser was re-elected elder-in-charge of the York church for a term of three years.



ELDER EDWARD K. ZIEGLER, Pastor

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The Sunday School

Quoted from an address given by Elder L. Elmer Leas on 50th anniversary in 1934:

"Nathan Arnold was appointed by Christian Ness, of the Mother church, as the first superintendent in 1894. According

to the records, Alec M. Brodbeck was the next superintendent with John F. Lehman as assistant who became the superintendent the following year with Elias Hollinger as assistant till December, 1897."

Since that time there were eight different brethren who served as superintendents: Ralph B. Lehman having served ten years; A. S. Hershey, nine years; James P. Lehman, five years; L. Elmer Leas, five years; J. J. Bowser, four years; M. A. Jacobs, one year; Charles W. Graff, one year; Emory P. Trimmer, one year. M. A. Brown, Daniel Bowser, S. S. Aldinger, Arthur Hess and Calvin Lefever served as assistant superintendents.

The date of the service will be found in the minute book of the York Sunday School.

H. H. Hollinger, Wm. Hollinger, D. W. Hildebrand, Katie Roth Lefever, Claude B. Long, Enoch Maderia, John Krape, Eli S. Keeny, Paul Lehman, Orren Dotterer and Lehman Crist served as secretary, but not in any other office. Often the superintendents served in different offices.

Howard Englars served as treasurer for a period of fifteen years, being in office during the longest period.

Before the official and regular organization of the Sunday school in 1894 and 1895, there were two superintendents who took an active part in Sunday school work from 1891 to 1894, and even before that time, or, from the time the church house was built and dedicated in 1884. In 1891, John W. Royer became superintendent; Adam Ness, assistant; C. G. Trimmer, secretary; and A. S. Hershey, treasurer. The next year, October, 1892 to 1893, George M. Miller became superintendent, with C. G. Trimmer, as assistant, and A. S. Hershey, secretary and treasurer.

About five years after this Sunday school was organized, an attempt was made to start one in the east end, in the home of Charles Lehman as well as in the old Lutheran church on East Market Street but was closed at the time of the rebuilding of this church house in 1900 and no continuous Sunday school was organized until May, 1906, which was then started in the East Poplar Street school house on Sherman Street until the



J. J. BOWSER, Presiding Elder

present church was built and dedicated in December, 1907. Elton Peterman was the first superintendent, followed by J. J. Bowser, John K. Pfaltzgraff, Harry Hoover, Chauncey Trimmer, and the present superintendent, George Stough.

You will notice that York Sunday School was fully organized in 1894-1895 and was on its way for at least ten years while the question was agitating the Brotherhood and while Annual Conference was moving toward its fostering care and general approval. This spirit has characterized our Sunday school in mission classes, teacher training and Bible classes in the spiritual growth and development of its workers.

Our former elder and pastor, Brother J. A. Long, has this to say in a history of "The York Sunday School—Its Struggles and Triumphs":

"If ever a birth was attended with anguish and travail, and cool reception to the new born, this proverb became a veritable fact in the birth of the York Sunday School. The church rulings at that time in this locality were adverse to the movement, and greatly hindered its progress to the great disappointment of those who advocated it.

"Undismayed in courage, few marched in solid phalanx against the wave of opposition, gradually gained a little foothold by pleading and prayer until the church relented and granted a compromise, authorizing a Bible class in which the hymn book and Bible might be used, but without helps. Close upon the heels of the action of the church, a tidal wave of the Sunday school spirit swept over the land sometime during the eighties, resulting in a great change of conditions and the organizing of a school on both the parent church and at York, Pennsylvania."

It was during this period that about a dozen organized a Bible class. A Bible class, taught by Elder Jacob Aldinger, of about twenty or twenty-five, met for Bible study at 5 P.M. on Sunday evening before preaching.

It was noticeable that the children of our members would become interested in Bible study and worship away from our church and would be largely neglected if our own people did not take proper care of them in our own activities of the Sunday school, and so it was seen that we needed a Sunday school of our own.

The children came along and were put under a separate teacher, Sister Anna Aldinger Sheets, and soon there was an equal number in that class from which the classes grew and multiplied, and so the work started in Bible study in the homes and the church with prayer, perseverance and sometimes even dissension in council until it grew, by the Grace of God, into one of our largest schools in the Brotherhood, having an enrollment of nearly one thousand.

May our Bible school, as we choose to call it, be a mighty factor by the help of the Spirit of God and His work in bring-

ing many to the foot of the cross, that they may learn to know the Truth, for the Truth shall make them free.

The Missionary Efforts of the First Church Which Resulted in the Second Church

In November, 1897, permission was granted by the Sunday school to start the East End Mission Sunday School in the home of Charles Lehman, 803 East King Street. James P. Lehman was the first superintendent. The records show that in April, 1898, the sum of \$5.00 was paid to Charles Lehman for the use of his house and fuel. The school was closed July 1, 1898, because the "gypsie" element in this locality left on their summer vacation.

In April, 1899, the Good Will Engine House on East Market Street was secured at an annual rental of \$60.00 for the use of a Sunday school. Brother Israel Bowser was the superintendent. Brother George Lehmer, of Dillsburg, conducted a successful revival just before the Christmas holidays in 1899. Because satisfactory arrangements could not be made for the rental of a building the school closed July 12, 1900.

On July 12, 1906, the public school house at the corner of East Poplar and South Sherman Streets was secured. With Brother Elton Peterman as superintendent. Brother Peterman left for Mississippi in November, 1906, and Brother J. J. Bowser filled his unexpired term.

The work progressed because of the united and whole-hearted efforts of the congregation and it was decided to find a suitable place to build a permanent church proper for Sunday school and worship in the east end of the city. The following committee was appointed: Adam Ness, George K. Pfaltzgraff, and John F. Sprenkel, Sr., chairman.

Credit belongs to Sister Julia A. Sprenkel, deceased and mother of Ella, Louise, and John F. Sprenkel, Sr., who heard of and saw the opportunity to purchase a lot (the present location). They bought it and turned it over to the church. These four members of the church deserve special recognition for this act and foresight.

This was the clinching of a permanent location for the Second Church. According to records the purchase was made April 11, 1907, for eleven hundred dollars (\$1100.00).

These were happy days. A fine staff of earnest Christian workers, not to be dismayed or discouraged—with hearts and hands and voices labored faithfully.

The work of teaching went forward and the church sent out solicitors to build a new church. This was accomplished and Elder John H. Keller, Secretary of the Southern District of Pennsylvania Mission Board, was notified, who secured the



OLD SECOND CHURCH BUILDING
Dedicated December 6, 1907; Raz'd 1939 for New Church.

services of Elder William J. Swigart of Juniata College, Huntingdon, Pennsylvania, to preach the dedicatory sermon.

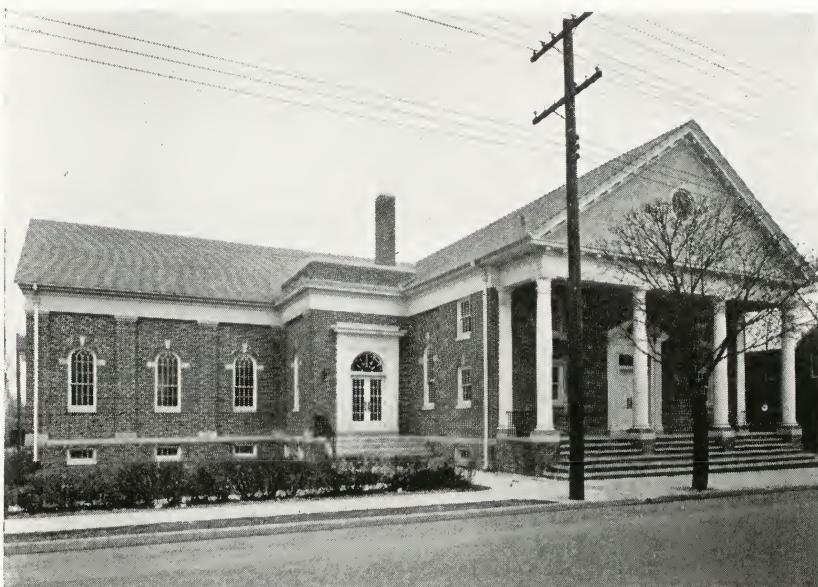
The old Second Church was dedicated December 6th, 1907, at an actual cost of \$3,640.00. On December 28th, 1915, the additional lot, fronting on East Princess Street was purchased for \$320.00. It is on this lot that Sunday school department of church building is now built.

At the beginning, the missionary efforts at the Second Church were carried on by members from the First Church. In order to do this, Sunday school was held in the afternoon and church services were irregular. The Sunday school grew in numbers and in 1922 was made independent of the First Church. The Sunday school was held in the morning, the morning and evening worship services were conducted by the preachers from the First Church. The Sunday school continued to grow after the World War period and outgrew the old building.

In 1925 there was an effort to build an extension to the building. Repeated efforts to expand were made in 1926, 1927, and 1934. In 1934 preliminary plans were drawn and \$3,000.00 was solicited. In 1935, however, plans were developing to start the Madison Avenue Church, and in January, 1936, many of the members withdrew to the newly started church. This halted the expansion movement until the committee of nine elders, advisory to the York churches,

recommended dividing the York Church into two congregations in the not too distant future. A committee investigating this report recommended a building fund be started immediately so that the Second Church could be improved to accommodate a separate congregation of 250 to 300 members.

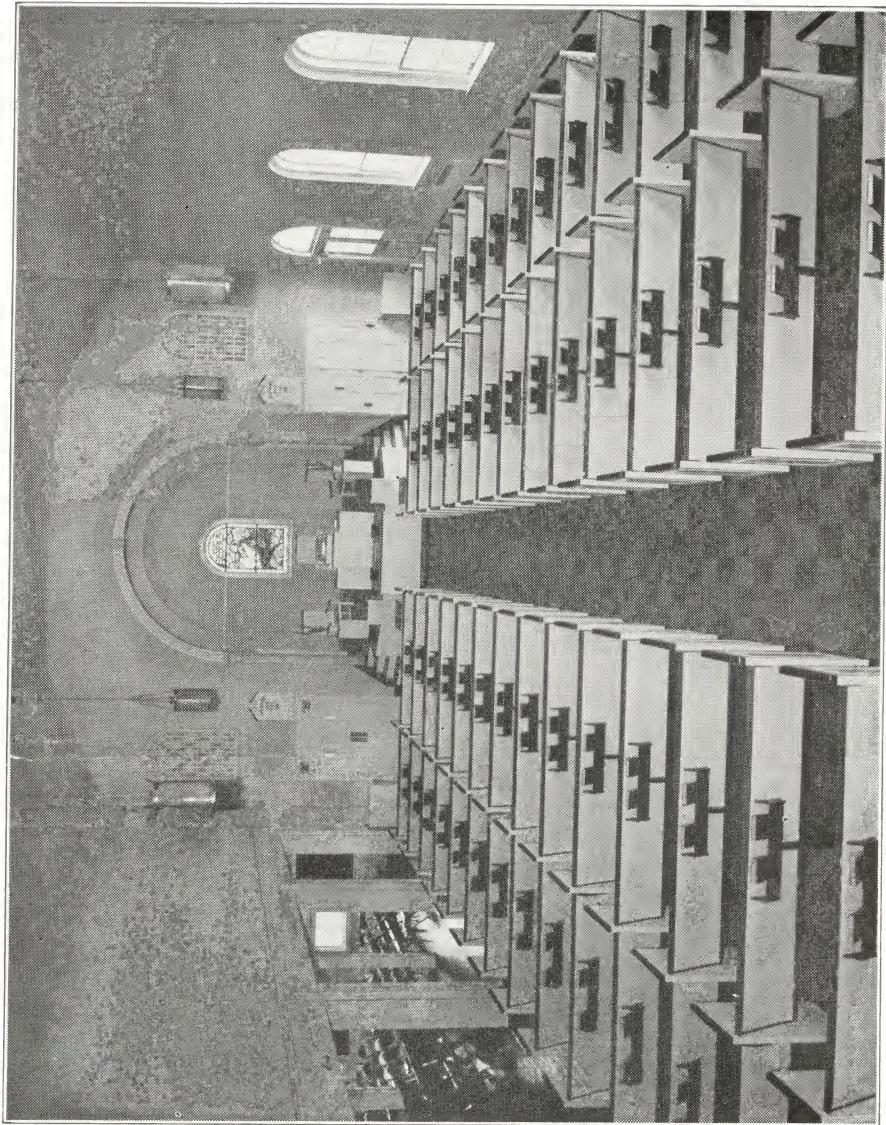
In May, 1938, solicitors were appointed; this effort culminated in the building of the present sanctuary. The building committee was composed of John F. Sprenkel, chairman; George E. Stough, Arthur R. Hess, Ralph B. Lehman,



NEW SECOND CHURCH, DEDICATED 1940

S. S. Blough, Mrs. Enoch Modiera, Lehman W. Crist, and Sanford W. Trimmer. J. M. Blough, brother of the pastor, broke ground for the building; Elder H. Mitchell Stover, Waynesboro, delivered the address at the corner stone laying. The edifice was dedicated on January 19, 1941, by Elder J. A. Robinson, pastor of the Walnut Grove Church, Johnstown, Pennsylvania.

The cost of the building was \$34,440.00 and of the church furniture \$3,020.00. The committee had collected \$17,000.00 in cash at that time. The building has a capacity of 700 persons on the main floor and is equipped for a departmentalized Sunday school and for the baptism and Love Feast sacraments. The building contains in its north wall the title stone from the former church building.



INTERIOR OF YORK SECOND CHURCH

Ladies' Aid Society

Soon after the York Church of the Brethren became a separate congregation in 1894, a "sewing circle" as it was then known was organized at the home of Mrs. Nelson Baughman. The home of "Aunt Kate" Baughman was the center of this activity until sickness prevented, when the meetings were held at the home of Mary Krape, Katie Hess, and Ella Heddings, who became president in 1910.

In the Gospel Messenger of February 10, 1906, a report is given showing that during the previous year 23 meetings were held with an average attendance of five. They made clothes-pin bags, aprons, sewing aprons, sunbonnets and donated quilts, comforts, and clothing to the poor. The cash earnings and donations amounted to \$13.58. This was given to charitable institutions in the community and one dollar was given to the Brooklyn mission.

Meetings were held in various homes until the Sunday school building was erected in 1923 when a room was equipped for this work. The Ladies' Aid now meets every week in this room with an average attendance of 10 to 16 active members. The work is also supported by five to ten associate members.

Some records were lost, but an approximate summary is here presented.

Donations given to missions in China, Africa, Russia, Brooklyn, General Mission Board and home missions, \$610; to charitable institutions such as homes and schools, \$873.36; to charity, \$200.00; to the home church, \$385.

Cash contributions received from associate members and friends amounted to \$209.34.

One of the faithful and continuous supports in work and as treasurer until the time of her death in 1937, was Sister Mary Aldinger. Her son, Jacob Aldinger, donated the entire equipment of patterns, unfinished quilts, and supplies to the present organization. Much credit is due to such faithful leaders of sacred memory.

The present organization is as follows: President, Ella Heddings; Vice President, Anna Moser; Treasurer, Anna Leas; Assistant Treasurer, Millie Meals; Secretary, Ella Smith; Assistant Secretary, Eliza Krape.

Ladies' Aid of East York

The ladies of East York Mission Church met at the home of Sister Badders for the purpose of starting a Ladies' Aid Society October 21, 1926. The officers elected were: President, Louise Sprenkel; Vice President, Mrs. Badders; Secretary, Nettie McWilliams; Assistant Secretary, Alice Wertz; and Treasurer, Emma Wagner.

The society met each Wednesday and quilted quilts, made aprons, bonnets, pot holders, bibs, etc. The Aid had some of

their work exhibited at Hershey Conference in June, 1927. Cash to date, \$130.95.

The Aid did not meet during 1928, but on February 13, 1929, they met at church and reorganized with the following officers: President, Ima Woods; Vice President, Mrs. Lyons; Secretary, Nettie McWilliams; Assistant Secretary, Louise Sprenkel; and Treasurer, Emma Wagner.

President Ima Woods died March 23, 1933, and Sister Louise Sprenkel again served as president.

August 30, 1935, Sister Emma Wagner died and Nettie McWilliams served as treasurer.

In August, 1936, Sister Ida Markle was elected president and in March, 1939, the following officers were elected and are still serving the same offices: President, Ida Markle; Vice President, Savilla Biser; and Secretary-Treasurer, Purdon M. Stough.

We have an average attendance of six members and meet each Wednesday afternoon. Our work consisted lately of raising funds for a new church building. Now we have pleasure of enjoying our newly built church home since January, 1940. Up to date our society has paid \$750.00 towards the new church, also help working among poor and destitute in our city. We raised several hundred dollars by making four "friendship" quilts.

Cradle Roll of Second Church

Cradle Roll was started in 1922. Have 112 children enrolled during those 20 years. Superintendent at this time is Mrs. George Stough. There are 20 enrolled at present.

Women's Work Organization

The Women's Work Organization of the First and Second Churches of York was organized for the first time December 29, 1936. The officers elected as a result of the first meeting were as follows: President, Mary Blough; Vice President, Eliza Krape; Secretary, Ruby Landis; Treasurer, Emma Mumert.

The goal of this organization at the time of its inception was primarily to interest the women in giving toward missionary projects, foremost among which is the national project of the Women's Work Organization; namely the support of the girls' schools of India, China, and Africa.

The present organization, however, is enlarging this goal to include other worthy projects, as well as to promote higher ideals in the home and closer relationships between mothers and daughters.

Origin of Men's Work Organization, York, Pennsylvania

At our regular quarterly council April 12, 1940, the organization committee of our church recommended that we

effect a Men's Work Organization, which recommendation was accepted.

On May 16, 1940, the men met at the church, under the direction of the organization committee, to effect this organization. After quite a number of interesting discussions and comments in favor of an organization, the following officers were elected for a term of one year: President, Dr. E. J. Bowser; Vice President, John Minnich; Secretary, M. T. Mumment; and Treasurer, Stanley S. Dotterer. Committee chairmen: John F. Sprenkel, program committee; Lehman W. Crist, membership committee; Herman Pfaltzgraff, recreation committee; and Stanley S. Dotterer, music committee.

Meetings were held August 25, September 15, December 5, 1940, and March 20, 1941.

Constitutions and by-laws have been adopted, and on October 20th the officers were installed.

Our goal for this year is to promote a better fellowship among the men of our church.

On April 3rd, 1941, we sponsored our first public meeting at our church, with Brother William S. Livengood, Jr., as the speaker.

History of the York Young Peoples' Department— First Church of the Brethren

On July 6, 1933, a group of about thirty young people met at the First Church to organize a B.Y.P.D. There were three adult advisors chosen, namely, John Barwick, Chester Royer, and Katie Lefever. The cabinet elected was as follows: President, John Minnich; Vice President, Anne Ness; Secretary, Gertrude Leas; Assistant Secretary, Mary Lehman; Treasurer, Mildred Lehman; Chorister, Margaret Leas; and Assistant Chorister, Ruth Sheets. The committees appointed were: program, membership, social, and constitution.

During this year Caleb Bucher spoke to the group to help set forth ideals and goals for young peoples' work. John Barwick gave an illustrated lecture on his visit to the Holy Land. Twenty-five dollars was pledged to the East End Remodeling Fund. Before the end of the year there were seventy-five members in the department.

The new cabinet was elected in September, 1934. This group sponsored the Apollo Quartette from California. A desire was expressed to help equip the new emergency room in the church and during the next year a medicine cabinet was purchased. Contributions were made to the Children's Home and Missionary Society of our church. Dr. Calvert Ellis spoke at a Sunday conference to the young people of the eastern zone sponsored by the York B.Y.P.D.

In 1935 the new cabinet had little chance for progress and growth because of the unsettled condition of the church,

and in July, 1936, a special meeting was called to elect a new cabinet. The group entertained the Bethany Biblical Seminary Quartette after the illustrated musical program in July, 1936. Brother Brougher spoke at an impressive sunrise service. Donations were made to Spanish relief, buying of church mimeograph, and foreign missions.

The group of 1937 appointed a service chairman. "Youth Serves" was introduced and the young people supported the Brotherhood program for two hours (\$60). This year was the beginning of "The Brethren Youth Builder", a monthly paper. We partially supported Roy Pfaltzgraff, a medical missionary student, with \$40.00 contributed to college expenses.

During the next year a delegate was sent to the Fellowship of Reconciliation Conference with half the expenses paid. Clothing, toys and money were collected for Spanish relief. Among many other things there were almost 60 dresses. We tried to stimulate interest for a Y.P.D. at the Second Church, but there was not sufficient interest shown. This was the first year for the young people to budget their money. The estimated amount to be spent during the year was \$124. The highest amount was set aside for service. Ernest Lefever was our first member to attend a work camp. We donated toward his expenses, also toward expenses of campers to attend Camp Conewago.

In 1939-1940, Walter Morewetz, a Jewish refugee from Austria, spoke around a camp-fire and played his accordian. For the last two years some of our most impressive services were Galilean services.

The results were still better during the year 1940-1941 than any previous year. Migrants were studied at our Sunday evening meetings during the months of January and February. The estimated budget is \$150 with special emphasis on service and helping Roy Pfaltzgraff. Projects of knitting, handcraft, repairing old toys, collecting children's clothing and school supplies are in progress. A play concerning the life of migrants was presented and colored movies were shown. A week-end conference on "Worship", with Marshal Wolfe and Perry Huffaker as guests, was planned in March. The cabinet this year is President, John Eichelberger; Vice President, Harry McLaughlin; Secretary, Emma Trimmer; Assistant Secretary, Kathryn McLaughlin; Treasurer, Dale Crist; Chorister, John Krape, Jr.; Assistant Chorister, Doreen Crist; Advisor, Jesse Jenkins; and Editor of Paper, Stanley Dotterer. The committee chairmen are: Program, Esther Hess; Social, Mary Lehman; and Service, Jack Melhorn.

Systematic Bible Study

On September 20, 1902, Elder E. S. Young, Professor of Sacred History and Theology, North Manchester, Indiana, con-

ducted a systematic Bible school for eight weeks, covering five books, namely: "Life of Christ—Harmony of Four Gospels", "The New Testament History", "The Old Testament History", "The Bible Geography", and "The Bible Outline".

Elder Young was the author of the above books. A large class of about sixty teachers and ministers took this course of study.

Following this in January, 1915, teacher training was started with Brother D. Webster Baker as the teacher. A class of 100 enrolled but only about 36 finished this course.

Following this course an "Outline Studies of the Bible" (New Testament by William C. Schaeffer, D.E.) was started January, 1913, and completed October 2, 1913.

In May, 1914, "Outline Studies of the Bible" (Old Testament by Conrad A. Hauser) was also used. This was the advanced Heidelberg teacher training course.

By this time the Brethren came out with our own first standard course, a book called "Training the Sunday School Teacher", published in 1913 by the General Sunday School Board of the Church of the Brethren, which was approved by the Committee on Education and International Sunday School Association, by I. B. Trout, E. B. Hoff, H. K. Ober and J. S. Flory.

After the death of D. Webster Baker in 1914 Elder L. Elmer Leas took his place as teacher. Others who assisted later on were Ralph B. Lehman, Arthur Hess and Joseph M. Baugher.

Bible Institutes

A Bible Institute was conducted in the York First Church of the Brethren for two weeks from May 12th to May 26th, 1912, by T. T. Myers, D.D., Juniata College, Huntingdon, Pennsylvania. Elder William Howe, of Johnstown, Pennsylvania, conducted a seven day Bible study in a Gospel tent during the conference.

A number of other Bible Institutes were held in the York church by the following: Elder J. Kurtz Miller, winter of 1916, 30 days; Elder Walter S. Long, April, 1917, two weeks; Elder A. C. Wieand, September, 1919, two weeks; Professors H. H. Nye and J. I. Baugher, February 3 and 4, 1923, two days; and Dr. Ralph B. Schlosser and Dr. A. C. Baugher, a number of times week-ends from 1923 to present time.

Daily Vacation Bible School

First one decided on December 11, 1924, and was held June, 1925. Annually since. Committee: J. J. Bowser, Ralph B. Lehman, and C. W. Graff.

Organized Christian Workers Meeting

Time: November, 1905—Sunday Evening, 6:15 to 7:00 P.M.

**THE PRESENT RELIGIOUS EDUCATIONAL
PROCEDURE**

During the early months of 1941, the York church has engaged in a series of Sunday evening discussions and study groups under the auspices of the Board of Christian Education. The first six weeks there was held at First Church a school of missions. Four classes were planned, and the total attendance for the six weeks averaged approximately fifty. Adults and children studied China, while the young people studied the migrants. A work program grew out of the young people's study, and much relief work and other activities are being carried on by them through the inspiration derived from their study. The first teachers were Professor James Widdowson, Miss Elizabeth Englars, and Jesse O. Jenkins.

At the same time, a study of the Christian home was being conducted at Second Church. The instructors were George Stough, Edward K. Ziegler, and Mrs. George Stough. About thirty attended regularly.

Following these courses, the groups at First Church began a study of the Christian home. Five classes were planned. A total attendance averaging about one hundred to one hundred and twenty was registered for these studies. The studies will continue through the winter and spring months only, each year, with different units of study. It has been found that this plan is very effective in teaching certain aspects of Christian living not adequately covered in Sunday school teaching. It will become a permanent part of the religious educational program of First and Second Churches.

The Brethren Missionary Society of York

A class of young girls in York organized themselves in August 22, 1913, and called themselves the "Faithful Missionaries". The first officers of the class, out of which later grew the missionary society, were as follows: President, Iva Long; Vice President, Helen Lehman; Secretary, Lillian Foreman; Treasurer, Marion Dotterer. The class meetings were devoted to missionary matters, and were held twice a month. Attendance grew steadily, and after a time the class began all sorts of missionary activity for the poor, the sick, the shut-ins, and the unfortunate in various institutions. Thanksgiving and Christmas, 1915, the class gave baskets of provisions and fruits to the poor, invalids and sick folks of the congregation.

By September, young men also were taking a prominent place in the class, and the new president was Henry W. Crist.

In December, 1929, the missionary society was organized as an outgrowth of the Faithful Missionaries Class and their program of activities. The missionary society holds monthly meetings, plans one all-day service each year, and is interested particularly in local benevolent work and arranging of prayer services and meetings in institutions, and in the homes of invalids. The present president is Sister Eliza A. Krape. The society is engaged in useful ministry.

Annual Conference in York in 1912

The committee of arrangements appointed by the Southern District of Pennsylvania to locate a suitable place to hold the 1912 Annual Conference were the following: Elder Joseph A. Long, chairman; Elder Charles L. Baker, Elder Edward S. Miller, Elder J. M. Mohler, and Elder C. G. Trimmer.

The Bureau of Information and Traffic Committee was Joseph J. Bowser, chairman, with Melvin A. Jacobs, H. Mitchell Stover, and Vernon K. Stover. C. G. Trimmer was the chairman of the Lodging Committee. The chief cook at the restaurant on the ground was Isaac Replogle, of Bedford County, Pennsylvania.



MINISTERS OF YORK FIRST CHURCH AT TIME OF CORNER STONE LAYING
OF SECOND CHURCH JUNE 4, 1939

First row, left to right: Ralph B. Lehman, Pastor S. S. Blough, Daniel Bowser, Presiding Elder J. J. Bowser, Elder L. Elmer Leas; second row: Joseph M. Baugher, Arthur Hess, Chester H. Royer.

The conference opened Wednesday, May 29, 1912, and lasted seven days up to June 4, 1912. Sunday, June 2nd, there were 40,000 people in attendance. All Protestant churches invited our ministers to fill their pulpits and a great fellowship was enjoyed by all.

The conference organization for 1912 was as follows: Elder H. C. Early, Washington, District of Columbia, Moderator; I. B. Trout, Lanark, Illinois, Reading Clerk; J. W. Lear, Decatur, Illinois, Writing Clerk, and Carl Rarick, Muncie, Indiana, Door-keeper.

List of Officers, York Church, April, 1941

Presiding elder, Joseph J. Bowser, 518 Madison Avenue, York, Pennsylvania; pastor, Edward K. Ziegler, 830 West Locust Street, York, Pennsylvania; elder, L. Elmer Leas, 746 West Philadelphia Street, York, Pennsylvania; ministers: Chester H. Royer, Manchester; Joseph M. Baugher, 25 North Sumner Street, York; Arthur R. Hess, 834 West Poplar Street, York; Ralph B. Lehman, 42 North West Street, York; John W. Barwick, 14 West King Street, York; deacons: David H. Heddings, John Krape, James Sweitzer, Sanford Trimmer, George Stough, Moses T. Mummert, Granville Burgard, Calvin Lefever, John H. Moser, Lowell A. Landis, Wilmer Markle, Lehman Crist, James Oberdick, John B. Minnich, Wilbert Bohn, Harry C. Miller; church secretary, Roy H. Nicholas; church treasurer, Paul P. Hershey; superintendent of Sunday schools: First Church, Sanford Trimmer; Second Church, George Stough.

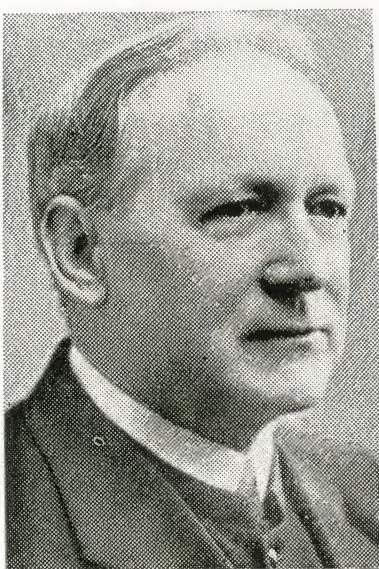
Number of members is 721.

THE MADISON AVENUE CONGREGATION, YORK

The Madison Avenue Congregation was organized January 21, 1936. The original membership was composed almost entirely of members from the First Church in York, who became dissatisfied with conditions existing in the First Church.

The organization was affected by two elders of the district, after a district committee called to affect an organization, deferred action. The elders present to organize the new congregation were Brethren Samuel B. Myers and D. Edward Keeney, both of the Codorus Congregation.

Elder M. A. Jacobs, retiring pastor and previously presiding elder of the First Church, was elected presiding elder and pastor. Brother Harvey E. Shue was elected secretary, and Brother M. Richard Jacobs, treasurer. Brethren John K. Pfaltzgraff, James R. Smith, and James Edward Hull were



ELDER M. A. JACOBS, Pastor

a kitchen, a men's room and a ladies' room, all on the first floor; in the rear, and part of the building, are two rooms on the first floor and two rooms on the second floor, now occupied by the sexton and his family. In the front part of the building, on the second floor, is a large room used by the Ladies' Aid Society. This property was purchased for \$10,000.00, all of which was borrowed from one of our city banks at 4% interest.

The equipment for the building was largely furnished by donations from our own members and friends. The pulpit was donated by a local cemetery association. Much of the material for tablecloths, aprons, and towels was donated by the proprietor of one of our large department stores. Chairs, pulpit furniture, pulpit Bible, song books, offering plates, clock, individual communion set, curtains, floor runners, a beautiful hand-painted pulpit picture, and an outside bulletin board, and many hours of service were among the donations.

In three and one-half years the church was fully equipped, bills paid, and \$1,800.00 paid on the purchase price of the property.

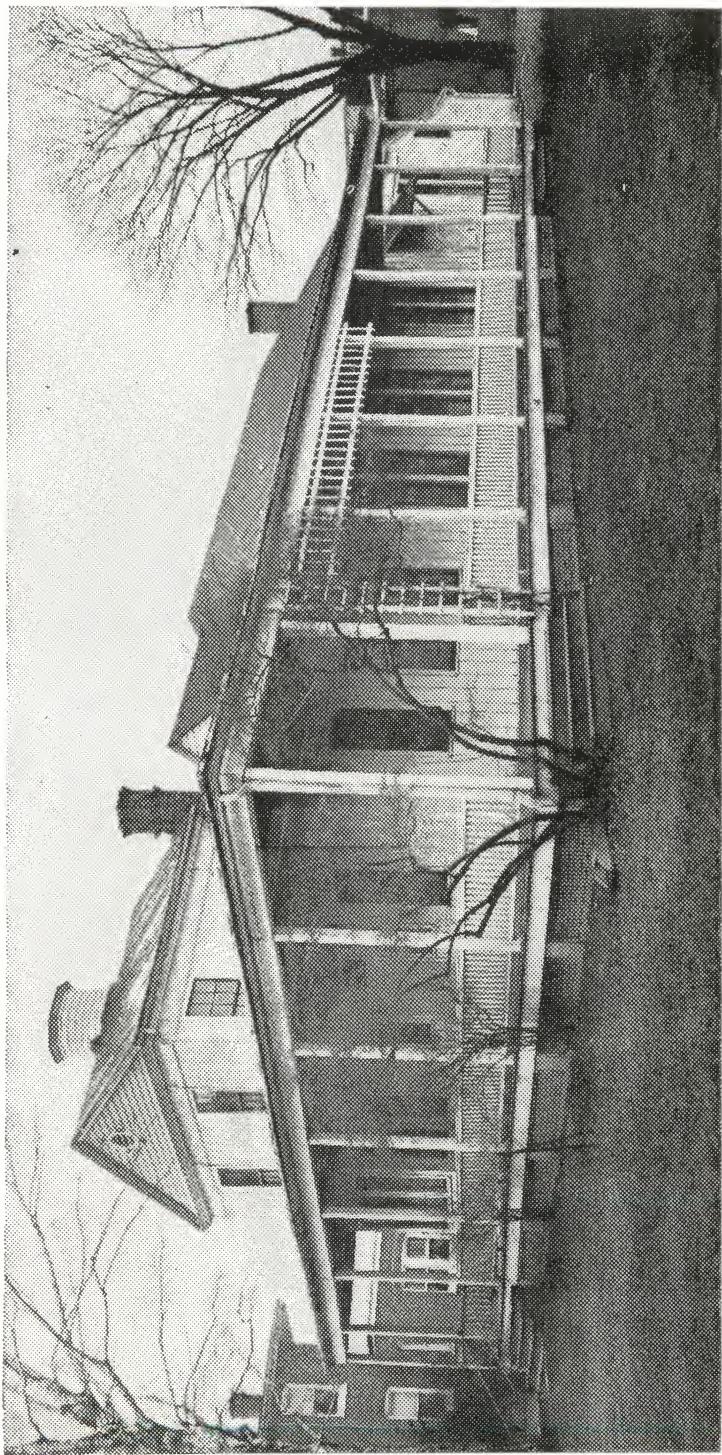
Beginning with approximately 175 members, the church in three years had grown to 355. Of this number, 72 were received by baptism; a number of them coming from families not reached before by the Brethren.

The following organizations began to function immediately after the church was organized: Sunday school, Ladies' Aid, Men's Work, and the B.Y.P.D.

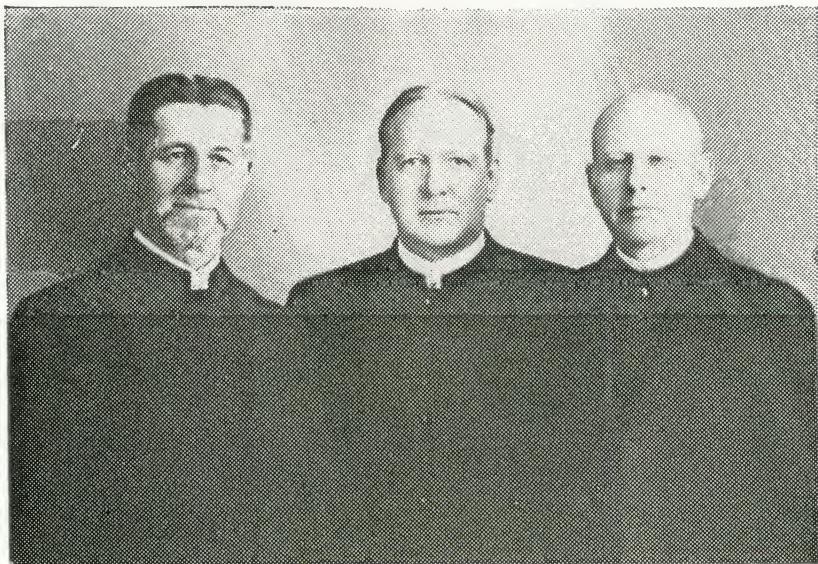
chosen trustees. Brother Emory P. Trimmer was elected Sunday school superintendent.

When the church was organized, there was no treasury, and no equipment. There was no effort made to obtain any money from the First Church.

Arrangements were made to purchase property on Madison Avenue, a purely residential and restricted street. The property purchased has a frontage of 210 feet, nine inches, and a depth of 189 feet. The property had on it a frame building, formerly used as a club house, and valued at from \$4,000.00 to \$5,000.00. The building has an auditorium capable of accommodating an audience of 400. There is also



MADISON AVENUE CHURCH, YORK



MINISTERS OF MADISON AVENUE

Left to right, Robert S. Kraut, Presiding Elder M. A. Jacobs,
Chauncey Trimmer.

Two deacons, Brethren Michael A. Brown and Eli Wagner, now both deceased, composed the deacon board. Since then Brethren E. J. Meyers and A. D. Hoover became members and deacons of the congregation. Brethren Chauncey Trimmer and Robert Kraut, both ministers, soon became members of the congregation also.

The official board of the church is composed of three ministers, two deacons, secretary, treasurer, and a representative from each of the following organizations: Trustees, Finance Committee, Sunday School, Men's Work, Ladies' Aid, and the B.Y.P.D.

After the property was purchased, work was immediately started to prepare the house for worship. In about two weeks all was in readiness. A service of dedication was held February 9, 1936. Brother Marshall Wolfe preached the dedicatory sermon.

Besides the Sunday school, preaching services are held morning and evening of each Sunday. Two Love Feasts are held each year. At the first Love Feast, 196 communed. The largest number of communicants at any of our Love Feasts to date was 281.

Much interest was manifested by others outside the congregation so that in the first three years, 24 of our own

ministers and 17 ministers of other denominations either preached for us, or assisted in the services.

The congregation was recognized by the church upon recommendation of a committee from standing committee. This committee, composed of Brethren James M. Moore, Edward Kintner, and M. Clyde Horst, came to our church, December, 1938, and recommended full recognition. This action of the committee was approved by the 1938 standing committee, and by the District Meeting of Southern Pennsylvania on October 25, 1939.

The present number of members is 387.

CHAPTER III

OUR DISTRICT

THE STORY OF THE HISTORY AS RELATED TO DISTRICT MEETING

Queries Concerning History of Southern District of Pennsylvania

D. M. Minute 1917. P. 8. Special Business—

The matter of joining with the Middle District of Pennsylvania in the compiling of a history of the Church of the Brethren in these two districts was presented. A motion was made to defer the matter for one year with the recommendation that it be brought before each congregation during the year. Passed.

Minute 1918. Query 19—

In view of the fact that at our last District Meeting it was decided to bring the matter of compiling a "History of the Brethren" with the Middle District of Pennsylvania before the different congregations of our district, we, the Hanover Church, request this District Meeting of 1918 to appoint a committee of three brethren to cooperate with a like committee from Middle District to compile data for a history to be published after the war, if conditions permit and to present the progress of the work at the next District Meeting. Decided to return the paper. Rereading of old minutes called for. It was decided to reaffirm the decisions of last year's minutes under Special Matters. P. 8.

1933 (P. 36.)—

Request from York and Upper Codorus Congregations that District Meeting elect a Historical Committee (three members) to gather all available historical matter from each of the churches in the district. Passed. Committee elected E. S. Miller, Lineboro, Maryland; Mrs. Annie Sheets, York; Sudie M. Wingert, Waynesboro, Pennsylvania.

Report of the Secretary of the Historical Committee

The Historical Committee, composed of E. S. Miller, Mrs. Edgar Sheets, and Sudie M. Wingert, which was elected at the District Meeting of 1933, organized with Sudie M. Wingert as secretary.

Sister Sheets assumed the responsibility of collecting the historical data of the congregations within the limits of the original Codorus Congregation, which are: Codorus, York and New Fairview. Brother Miller assumed the responsibility of collecting that of the congregations within the limits of the original Little Conewago Congregation, which are: Upper Codorus, Pleasant Hill and Hanover. I undertook the task of collecting the data from the other 21 congregations.

Sister Sheets reports her work almost completed. Brother Miller and myself report progress. I began my work by asking the elders or pastors to appoint local historians in their respective congregations and to report to me of the appointments. The prompt response from most of them was gratifying. The eagerness of some historians to do their utmost was heartening. The apparent indifference of a few was a bit discouraging. Of the 21 congregations two have sent no report. Nineteen reports have been received by me. A few are very complete; a few are very brief; several will be revised and completed. We trust that those who have not responded will do so ere long and that all will finish their work as soon as possible.

The question has arisen as to whether we want pictures. We await your advise in regard to the solicitation for them.

Do you desire us to get sketches of the work of the various district organizations? If so, we will need to have access to the District Conference minutes for the years 1894, 1898, 1899, and 1900. Will some one give or lend us copies of these minutes? Upon inquiry from the District Conference secretary I find that the minutes previous to 1910 are rather incomplete. As secretary of the district historical committee I should like to secure a complete file for the District Conference secretary. Will those of you who have any of these minutes and are willing to give them communicate with me.

Respectfully submitted, 1934,
Sudie M. Wingert, Secretary.

Report of the Secretary of the Historical Committee

In response to efforts during the year the Historical Committee has acquired some additional historical data. This has been obtained from the congregations' historians and from research work in county histories and old "Gospel Messengers". We have been informed that more data is forthcoming.

We commend those congregations which have responded and we solicit a more expeditious cooperation on the part of some. We appreciate that in most congregations the sources of information are meager due to the lack of early written records. Should any additional historical facts be learned

after sending your records to us we urge you to be not hesitant in forwarding them to us.

Respectfully submitted, 1935,
Sudie M. Wingert, Secretary.

Report of the Secretary of the Historical Committee

On account of a physical handicap we were not able to accomplish as much during the year as we had desired. We have received some additional historical data. The records from some congregations are yet unsatisfactory because of their brevity.

Inquiries have come to us concerning the cost of publishing pictures with these records. This committee which was appointed only to collect historical data cannot answer that question. May we suggest that District Meeting consider the advisability of commissioning some one to procure that information for us?

Respectfully submitted, 1936,
Sudie M. Wingert, Secretary,
112 East Third Street,
Waynesboro, Pennsylvania.

October 28, 1936. Report adopted, request granted. Sister Wingert was authorized to secure information. M. E. Sollenberger and G. W. Harlacher were added to committee.

Report of the Secretary of the Historical Committee

During the past year we have acquired a little more historical data. We now have something from each congregation but desire a little additional data from some. May we suggest that this meeting appoint a committee or empower the present historical committee to make plans for the editing of this material, subject to the approval of the next District Meeting.

The new members of our committee have made inquiry concerning the cost of publishing pictures. We find that the prices of cuts vary with the size of cut and quality of paper used. The approximate cost of a cut two by three and one-half inches being \$1.50 and of one six by four inches \$3.00.

Respectfully submitted, 1937,
Sudie M. Wingert, Secretary,
112 East Third Street,
Waynesboro, Pennsylvania.

The report was accepted, the request granted and committee continued with A. S. Baugher elected to fill the vacancy of E. S. Miller, deceased.

Report of the Historical Committee

To the 1938 District Meeting of Southern Pennsylvania:

Since our last report we have made little progress. On September 2nd we sent an inquiry to each elder or pastor of the 29 congregations in our district asking how many copies of the History of the Churches of Southern Pennsylvania their individual congregations would desire to purchase, providing the book is published in the next few years. We also stated that we have an approximate estimate of \$2.50 for a book of 300 pages 6½x9 inches. Replies have been received from 10 congregations with an aggregate estimate of 76 books.

We deem it wise to await a greater manifestation of interest before planning for publication.

Meanwhile we will solicit short biographical sketches (not eulogies) of all the ministers who have served or are now serving in our district. We will also endeavor to obtain information from the various congregations concerning what pictures of churches and persons they would desire to have published.

We earnestly solicit the hearty cooperation of all the congregations.

Respectfully submitted,
Sudie M. Wingert, Secretary.

Report of the Historical Committee

Since our last District Meeting slight progress has been made. Some additional historical data has been received. In March the secretary sent biographical questionnaires to the ministers of our district and to date has received replies from about two-thirds (70). She also sent inquiries to the congregations concerning pictures they desire to have published in the proposed history, to which inquiries less than half have responded. We are grateful for the cooperation given us.

It is the hope of the members of the committee that there can be more intensive work done during the coming year.

Sudie M. Wingert, Secretary.

Report of the Secretary of the Historical Committee

At the District Meeting in 1937 our committee was authorized to plan for the editing of our historical data, subject to the approval of District Meeting.

After much delay we are glad to announce that one who is fully qualified has assented to assume the editorship of our history, namely, Dr. J. Linwood Eisenberg, Ex Dean of Instruction and Professor of Psychology of Shippensburg State Teachers College, and pastor of the Shippensburg Church.

Brother Eisenberg plans, if this meets your approval, to have the books ready for distribution at our District Meeting

of 1941. In order to do that it will be needful that you and your congregation fully cooperate by bringing your historical data up to date without delay; by definitely deciding very soon what pictures of churches and individuals you want published; and by promptly attending to any matter or answering any communication you may receive pertaining to it.

The following probable table of contents has been submitted by Dr. Eisenberg for the History of the Church of the Brethren, Southern District of Pennsylvania:

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Table of Contents

List of Illustrations

Biographical Index

Chapters

I. Introduction

II. Origin of Church

 1. Germany

 2. Early development in U. S.

 3. First developments in Southern District

III. Congregations in Southern Pennsylvania

 Each congregation listed in alphabetical
 order

IV. Missionary activities of the District

 V. District Meetings

 VI. Annual Meetings

 VII. Ministerial and Sunday School Meetings

 VIII. Education

We suggest that the publication of the history be left in the hands of the editor and that this meeting provide some plan for financing it.

It is with much gratification that we present this report.

Respectfully submitted,

Sudie M. Wingert, Secretary.

October 30, 1940.

Answer: That District Meeting:

a. Authorizes the Historical Committee to proceed to have the History of the Church of the Brethren of Southern Pennsylvania published according to plan submitted;

b. Authorizes and requests the Board of Trustees of the Brethren's Home to underwrite the project without interest.

OUR DISTRICT

What is now known as the Southern District of Church of the Brethren of Pennsylvania was formerly included in the Middle District of Pennsylvania, which district then included all the territory west of the Susquehanna River and east of the Alleghany Mountain. In 1889 a request was made by the

Duncansville Church that District Meeting divide the district into two parts, naming the one Southern and the other retaining the name of Middle District of Pennsylvania. The request was not granted.

In 1892 a petition was sent by the Codorus Church to the District Meeting asking for a division of the district for convenience, etc. On motion the vote was taken which resulted in, 19 in favor, nine opposed, and the district was declared divided. (D. M. Minute, 1892.)

"A committee was then appointed to make the division, and the names of the districts to be the Middle District and the Southern District. The Middle District will include the following churches: Aughwick, Altoona, Claar, Clover Creek, Duncansville, Fairview, Hopewell, Huntingdon, James Creek, Lewistown, Snake Spring, Spring Run, Warriorsmark, Woodbury, and Yellow Creek. The Southern District: Antietam, Back Creek, Codorus, Falling Springs, Lower Cumberland, Lower Conewago, Marsh Creek, Ridge, Upper Conewago, Upper Codorus, and Upper Cumberland. This leaves the following churches to be divided after consultation and their choice determined: Buffalo, Lost Creek, and Perry." (D. M. Minutes, May 11, 1892.)

From the registration of delegates at the District Meeting in 1893 we find that Buffalo, Lost Creek and Perry Congregations united with the Southern District. (D. M. Minute 1893.)

The first effort to establish a definite boundary line for our district was made in 1911 when the following petition was presented to District Meeting:

"We, the Missionary Association of the Church of the Brethren, at Waynesboro, Pennsylvania, do petition that the Antietam Congregation shall ask District Meeting of 1911, to confer with the Eastern District of Pennsylvania and the Middle District of Pennsylvania and that they together shall arrange geographically, a boundary line, and give to the Southern District of Pennsylvania that unoccupied territory which lies immediately north of her present territory and west of the Susquehanna River.

"Passed the Antietam Congregation April 15, 1911.

"Decided to appoint the Mission Board to confer with said District Meeting and arrange a boundary line." (D. M. Minutes, 1911, P. 4.)

At the District Meeting in 1919 "Brother Jas. A. Sell of Middle District of Pennsylvania was present, representing the said district, in reference to a permanent boundary line between the districts, and presented the following for approval:

"Inasmuch as there was no definite boundary line established in 1892, when the Southern District of Pennsylvania was divided from the Middle District of the Church of the Brethren, therefor, as a matter of historical record and in

order to avoid complications that may arise in opening up new fields of mission work, and to make legal all papers relating thereto, it is mutually agreed by the representatives of the Middle District, and the delegates of the Southern District assembled in conference at Mechanicsburg, October 29, 1919, that the eastern limits of the counties of Fulton, Huntingdon, Mifflin, Center, Clinton and Potter, shall be, when confirmed by the Middle District of Pennsylvania, the boundary line, separating the one district from the other.'

"By motion it was decided that a committee of two be appointed to confer with the representatives of the Middle District of Pennsylvania, and arrange a boundary line between the two districts. Committee, H. M. Stover, M. A. Jacobs." (D. M. Minutes 1919, P. 11.)

This committee submitted their report for ratification to District Meeting of Southern Pennsylvania in 1920, "the same having been approved by the Middle District". "The boundary line as presented was accepted." (D. M. Minute 1920, P. 9.)

At the District Meeting of 1921 the committee of district boundary line was asked to make a restatement of the line. "The correct statement reads: 'The district boundary line shall be as follows: Beginning at the Middle District of Maryland, about the middle of Fulton County, thence northward to Huntingdon County, so as not to interfere with territory occupied by either the Middle District, or the Southern District in said county, thence along the eastern limits of Huntingdon and Mifflin Counties to the northeastern limits, thence northward through Center and Clinton Counties, adjusting the line so as not to interfere with territory occupied by either district, to the Clinton and Lycoming County line, thence to southeastern limit of Potter County and along the eastern county line of Potter, north to the New York State line, shall be the eastern boundary of the Middle District, and the western boundary of the Southern District of Pennsylvania. Signed, H. M. Stover and M. A. Jacobs'." (D. M. Minute 1921, P. 4.)

DISTRICT MEETINGS

From "A History of the Church of the Brethren in the Middle District of Pennsylvania", page 187, we glean the following which was copied from written records:

"In obedience to the advice of the Old Brethren at several Annual Meetings, the churches of Pennsylvania embraced in that part of the state, lying between the Alleghany Mountain, and the Susquehanna River; did agree, to form a district, to be known and denominated as 'The Middle District of Pennsylvania'.

"Accordingly a meeting being called; and was held in the Aughwick Congregation, Huntingdon County, on Ascension Day, 1891. The proceedings of said meeting were published in the 'Gospel Visitor', to which reference can be had. The brethren attending said meeting were all favorably inclined to continue the 'District Meetings' annually. But as none of the elders had consulted their respective churches, before leaving home, it could not be decided where the next meeting should be. However, a corresponding secretary was appointed, with authority to decide on the place of next meeting; to whom application was to be made by those willing to take the meeting. And the time for holding said meetings was agreed, should be on 'Easter'.

"By virtue of the authority vested in his hands, the secretary gave due notice to the churches embraced in the district; that the next meeting (God willing) would be held in Clover Creek church, James Creek meeting house, Huntingdon County. The proceedings of said meeting were likewise inserted in the 'Gospel Visitor', but also considered necessary to be put on the district church record."

Organization of District Meeting

"April 21-22, A.D. 1862. Daniel M. Holsinger, the former secretary, retained in office. Names of delegates from Aughwick church, J. G. Glock, J. Spanogle; Perry church, Jacob Spanogle, John Eby; Lost Creek, David Myers, Michael Bashore; Buffalo Valley, Isaac Myers, Charles Royer; Lewistown, Joseph R. Hanawalt, William Howe; Warriors Mark, Grabill Myers; Clover Creek, Isaac Brumbaugh, Daniel M. Holsinger; Snakespring Valley, Henry Clapper; Upper Conewago, Adam Brown."

With the probable exception of a few years, District Meetings thereafter were held annually. The History of Middle Pennsylvania records 29 District Meetings before the division of the district. It is of interest to note that of these 16 were held in the territory which is now included in the Southern District, as follows: Antietam, 1885; Buffalo Valley, 1868, 1888; Codorus, 1876; Lost Creek, 1865, 1877, 1884; Lower Conewago, 1881; Lower Cumberland, 1872, 1892; Marsh Creek, 1879, 1890; Upper Codorus, 1874; Upper Conewago, 1881; Upper Cumberland, 1866, 1887.

The first District Meeting after the formation of the Southern District was held in the Codorus Church on April 19, 1893, at which time the 14 churches which composed the Southern District were represented as follows:

Antietam, Jacob Snider, J. F. Oller; Back Creek, Jno. Lehner, Daniel Miller; Buffalo, Isaiah Beaver; Codorus, Jacob Shamberger, C. Ness; Falling Springs, Wm. A. Anthony; Wm. C. Koontz; Lower Cumberland, Daniel Landis, Henry

Beelman; Lower Conewago, Hez. Cook, E. Goughnour; Lost Creek, J. A. Smith, John Hart; Marsh Creek, J. W. Deardorff, C. L. Pfoutz; Perry, Wm. B. Zimmerman; Ridge, C. F. Hosfeld; Upper Conewago, D. H. Baker, Peter Brown; Upper Codorus, Moses Mummart, A. Baugher; Upper Cumberland, Albert Hollinger, S. M. Stouffer.

"The meeting was organized by electing J. F. Oller, Moderator; Jacob Hollinger, Reading Clerk; Wm. A. Anthony, Secretary.

"The meeting being now declared ready for business, the fourteen churches that compose the Southern District of Pennsylvania responded 'No Papers', something which has few if any precedents. It needs no comment." (D. M. Minutes 1893, P. 2.)

Gleanings from District Meeting Minutes

1892—The District Meeting for the Southern District in 1893 will be held in the Codorus church at Logansville, Wednesday, five weeks before Whit Sunday.

1894—A motion was made, That the District Meeting hereafter be held not later than four weeks prior to Whitsuntide or may be earlier if the church holding the District Meeting sees fit to do so. Passed.

1896—Decided to hold District Meeting hereafter on Wednesday five weeks prior to Whitsuntide.

1911—In response to a petition from Upper Codorus Congregation it was decided to hold District Meeting hereafter on second Wednesday in April so that more time may be given for the publishing of queries for Annual Meeting.

1913—April 9, York and Back Creek Congregations asked that the time for holding District Meeting be changed to fall of the year. Decided to have it the last Wednesday in October beginning with October 29, 1913.

Place of Holding District Meetings

1911—Falling Spring Congregation petitioned that hereafter District Meeting shall go from place to place in alphabetical order. Passed, with privilege given to each congregation to make different arrangements if necessary.

Election of Officers

1896—(Page 25) A request was made by the York Church that "All officers of District Meeting, Ministerial Meeting and Sunday School Meeting, also members on Standing Committee, be elected by majority vote. Passed favorably by District Meeting."

1899—Decided that hereafter the officers of District Meeting be elected by ballot.

1931—(Page 26) In reply to a request from the Waynesboro Congregation it was decided to elect the moderator of District Meeting one year in advance as is now done by Annual Conference.

* * * *

1930—A new office was created—District Field Man.

1933—Name of District Field Man changed to Conference Budget Man.

Elders' Meetings

1897—(Page 3) Decided that at all subsequent meetings, the Elder's meeting shall be held the day prior to the District Meeting.

1902—Rules governing Elders meetings and District Meetings were adopted.

* * * *

1926—(P. 25) In response to requests from York and Falling Spring Congregations it was decided that the Ministerial Board of our district should compile an official directory of our district similar to the eastern Pennsylvania directory.

Number of Elders (With Names), Ministers, Deacons, Members, Church Houses, Union Houses and Places of Worship in the Southern District of Pennsylvania*

No. Elders	Station	Elders	Ministers		Deacons	Members	Houses	Union Houses	Places of Worship
2	Antietam**	Daniel Miller	4	14	500	250	22	22	8
	Back Creek	John Lehner	4	10					
1	Buffalo	John L. Beaver	5	9	83				
1	Codorus	Christian Ness	5	4	179			1	4
1	Falling Spring	William C. Koontz	4	10	243		4	1	6
1	Lower Cumberland	Isaac Barto	5	10	250		5		12
1	Lower Conewago	Emanuel Gochenour	6	7	210		5		5
2	Lost Creek	Solomon Seiber	10	10	255	4			8
		Andrew Bashor							
1	Marsh Creek	C. L. Pfoutz	3	5	130	3	2		6
1	Perry	E. D. Book	5	6	82	2	1		
2	Ridge	John R. Egglestanger	7	6	120	4			8
		Henry Etter							
1	Upper Conewago	Peter Brown	6		345		5		6
1	Upper Codorus	Aaron Baugher	7	7	275		5		7
3	Upper Cumberland	Daniel Keller	7	11	280	3	1		9
		Jo'n Stam							
		Jacob Hollinger							
	York***		4	4	175	1			1
18			82	122	3377	53	6		101

*D. M. Minutes 1897.

**Elder Jacob F. Oller died in February, 1897, and Antietam was without an elder at time of D. M. which was held May 5, in that year.

***No resident elder at this time.

MISSIONARY MEETINGS AT DISTRICT MEETING

April 12, 1899—One hour was devoted to the cause of missions. Short addresses were made by Elders J. A. Long, S. F. Sanger, G. N. Falkenstein, Jacob Hollinger and others, after which a collection of \$28 was lifted to be used in home mission work. (D. M. Minute.)

At District Meeting of 1916 the following petition was presented and acted upon favorably:

“We, the Upper Conewago Church assembled in council meeting August 26, 1916, ask District Meeting of Southern Pennsylvania assembled at Hanover, Pennsylvania, October 25, 1916, to decide to hold a missionary meeting, during subsequent District Meetings, one hour prior to organization. This meeting to be composed of a missionary sermon and also a collection for Home Missions. Each congregation in the district to hold a special collection prior to the meeting and send with the delegates for the above purpose. The program for missionary meeting to be arranged by Mission Board.” (D. M. Minutes 1916.)

Following is a list of speakers and contributions received at the missionary meeting of our District Meetings since then:

1917—J. A. Long-----	\$ 459.62
1918—I. W. Taylor and Galen B. Royer-----	795.66
1919—James A. Sell-----	967.63
1920—C. D. Bonsack-----	1,522.06
1921—C. H. Steerman-----	937.13
1922—J. M. Moore-----	950.40
1923—J. E. Rowland-----	
1924—H. H. Nye-----	1,137.85
1925—J. I. Baugher-----	1,064.92
1926—M. A. Jacobs and J. W. Lear-----	1,252.42
1927—C. L. Baker-----	1,619.26
1928—J. M. Moore-----	11,183.17
1929—A. C. Baugher-----	1,126.49
1930—C. D. Bonsack-----	1,156.27
1931—S. C. Godfrey and L. K. Ziegler-----	976.82
1932—Spencer Minnich, also Slides, “Our Women at Work”-----	814.57
1933—Ida Shoemaker-----	558.64
1934—Faye Moyer-----	417.69
1935—C. D. Bonsack-----	555.10
1936—H. Stover Culp-----	793.65
1937—Minor E. Myers-----	710.00
1938—I. E. Oberholtzer-----	454.05
1939—Desmond Bittinger-----	688.84
1940—Edward K. Ziegler-----	666.76

ELIZABEHTOWN COLLEGE

District Meeting 1915. Paper (16) from York Church.

Since there seems to be a general conviction that our schools should be owned and controlled by the several State Districts convenient to them and since the General Education Board of the Church of the Brethren strongly urges such a course, and since the Eastern District of Pennsylvania has under advisement the taking over of the Elizabethtown College and has invited both the Southeastern District of Pennsylvania, Southeastern New York and New Jersey, and the Southern District of Pennsylvania to join us in this movement:

Therefore will this District Meeting appoint a committee to cooperate with similar committees from the other district or districts to work out a plan to be reported at a future meeting.

Paper passed by District Meeting with the understanding that the committee appointed under it be authorized only to report to District Meeting as to the advisability of joining in to take over the school.

Committee, D. K. Trimmer, H. H. Hollinger.

1916—Committee on Elizabethtown College continued.

1917—The committee appointed to consider “The advisability of the proposition that this district join the Eastern District of Pennsylvania in the ownership and control of Elizabethtown College”, gave a favorable report which was accepted. In this report it was suggested that the Eastern District should have eight and the Southern District four representatives on the Board of Trustees.

Trustees of Elizabethtown College (Giving Year Elected)

1918—J. H. Keller, three years; C. R. Oellig, two years; A. S. Baugher, two years; C. L. Baker, one year.

1919—C. L. Baker.

1920—A. S. Baugher, C. R. Oellig.

1921—J. H. Keller.

1923—A. S. Baugher, C. R. Oellig.

1924—J. H. Keller.

1925—C. L. Baker.

1926—C. R. Oellig, A. S. Baugher.

1927—J. H. Keller.

1928—C. L. Baker, J. L. Myers, two years unexpired term of J. H. Keller, deceased.

1929—A. S. Baugher, C. R. Oellig, G. W. Harlacher (one year unexpired term of J. L. Myers).

1930—C. E. Brown.

1931—C. L. Baker.

1932—C. R. Oellig, A. S. Baugher.

1933—C. E. Grapes.

1934—C. L. Baker.

1935—C. R. Oellig, N. S. Sellers, A. S. Baugher (two year unexpired term of C. L. Baker, deceased).

1936—J. E. Trimmer.

1937—C. E. Grapes.

1938—N. S. Sellers, G. Howard Danner.

1939—J. E. Trimmer.

1940—C. E. Grapes.

DISTRICT TREASURER

1881—Jacob Hollinger elected district treasurer of Middle District to succeed Daniel Keller.

1896—Jacob Hollinger requested to be relieved of office of district treasurer, “which office he held faithfully for 16 years”.

1896—O. V. Long (10 years).

1906—C. R. Oellig (five years).

1911—J. H. Brindle (six years).

1917—J. E. Myers (term expires 1942).

DISTRICT SUNDAY SCHOOL SECRETARY

District Meeting minutes:

1903—W. A. Anthony reappointed district Sunday school secretary for one year.

1905—W. A. Anthony resigned; J. H. Keller elected.

1906—J. H. Keller reelected.

1907—“We the York Church petition District Meeting to give the delegates of the Sunday school meeting the privilege of electing the district Sunday school secretary.” Paper passed. The present district Sunday school secretary was re-elected to serve until the next Sunday school meeting.

Sunday school meeting minutes:

1907—J. H. Keller reelected.

1910—J. H. Keller reelected for three years.

District Meeting minutes:

1914—Page 2. Hanover: Inasmuch as it seems almost impossible for the Sunday school secretary to visit each and all Sunday schools in the district in a year and while the district is large and covers much territory, thereby being expensive to reach the remote schools, therefore we the Hanover Church petition District Meeting to appoint two assistants. Said assistants to be appointed in such territory as most convenient to their duties. In answer . . . that District Meeting elect the Sunday school secretary according to Annual Meeting minutes of June 23, 1914, and that district Sunday school

secretary appoint his assistants to work with him where most convenient. They to hand their expenses to the secretary who will present all to the district for payment. No election recorded.

1917—J. H. Keller reelected. (A paper to make this office of three years duration, beginning with current year, was passed.)

1920—Page 13. J. H. Keller tendered his resignation as district Sunday school secretary. Resignation accepted. Howard Danner elected for three years.

1923—Howard Danner elected for three years.

1926—Howard Danner elected for three years.

1929—Howard Danner elected for three years.

1932—Howard Danner elected for three years.

1934—Page 13. By recommendation of Board of Christian Education the office of district Sunday school secretary was discontinued.

**DISTRICT MEETING OF THE MIDDLE DISTRICT OF PENNSYLVANIA HELD IN
CONGREGATIONS WHICH ARE NOW IN SOUTHERN DISTRICT**

Time	Place	Moderator	Secretary	Reader	Standing Committee Delegates
1865	Lost Creek	Isaac Myers	Daniel M. Holsinger	George Brumbaugh	J. Myers Daniel M. Holsinger
1866	Upper Cumberland	Isaac Myers	Daniel M. Holsinger	George Brumbaugh	Daniel Holsinger
May 11, 1868	Buffalo Valley	Graybill Myers	Daniel M. Holsinger	George Brumbaugh	Daniel Keller
1870	Upper Conewago	Graybill Myers	Daniel M. Holsinger	George Brumbaugh	Joseph Rohrer
1872	Lower Cumberland	Graybill Myers	Daniel M. Holsinger	George Brumbaugh	Daniel Holsinger*
1874	Upper Codorus	Graybill Myers	Geo. Brumbaugh	Harry B. Brumbaugh	Daniel Holsinger*
1876	Codorus	Graybill Myers	Geo. Brumbaugh	Harry B. Brumbaugh	Isaac Myers
May 1, 1877	Lost Creek	Moses Miller	Geo. Brumbaugh	Harry B. Brumbaugh	Joseph R. Hanawalt
1879	Marsh Creek	Moses Miller	Geo. Brumbaugh	Harry B. Brumbaugh	John W. Brumbaugh
1881	Lower Conewago	Moses Miller	James Quinter	Jno. M. Mohler	Isaac Myers
May 13, 1884	Lost Creek	Moses Miller	Henry B. Brumbaugh	James Quinter	Joseph R. Hanawalt
Apr. 28, 1885	Antietam	Jacob F. Oller	Henry B. Brumbaugh	Geo. Brumbaugh	John W. Brumbaugh
May 4, 1887	Upper Cumberland	Jacob F. Oller	Henry B. Brumbaugh	James Quinter	James Quinter
May 25, 1888	Buffalo Valley	Jacob F. Oller	Henry B. Brumbaugh	James Quinter	C. L. Pfoutz
1890	Marsh Creek	Wm. Howe	Henry B. Brumbaugh	Jacob F. Oller	Wm. Howe
May 11, 1892	Lower Cumberland	John S. Holsinger	Henry B. Brumbaugh	James A. Sell	James A. Sell

DISTRICT MEETINGS OF SOUTHERN DISTRICT OF PENNSYLVANIA

Time	Place	Moderator	Secretary	Reader	Standing Committee Delegates
Apr. 19, 1893	Codorus Church	J. F. Oller	W. A. Anthony	Jacob Hollinger	Jacob Hollinger
May 9, 1894	Falling Spring	C. L. Pfoutz	W. A. Anthony	Joseph A. Long	C. I. Pfoutz
May 2, 1895	Upper Conewago, East Berlin	J. F. Oller	J. A. Long	E. D. Book	E. D. Book
Apr. 28, 1896	Lost Creek, Good Will Church	Jacob Hollinger	W. A. Anthony	Henry Beelman	Jacob Hollinger
May 5, 1897	Upper Codorus, Black Rock Ch.	Isaac Barto	W. A. Anthony	Orville V. Long	John Lehner
Apr. 20, 1898	Antietam, Price Church	E. D. Book	W. A. Anthony	Orville V. Long	E. D. Book
Apr. 12, 1899	York	J. Hollinger	W. A. Anthony	S. M. Stouffer	Jacob Hollinger
Apr. 12, 1900	Ridge, Shippensburg Ch.	C. L. Pfoutz	W. A. Anthony	J. A. Long	Wm. C. Koontz
Apr. 24, 1901	Codorus	Isaac Barto	W. A. Anthony	J. A. Long	J. A. Long
Apr. 16, 1902	Lower Cumberland, Mechanicsburg	E. D. Book	W. A. Anthony	O. V. Long	Isaac Barto
Apr. 28, 1903	Upper Codorus, Black Rock Ch.	J. A. Long	G. G. Lehner	S. M. Stouffer	E. D. Book
Apr. 20, 1904	Lower Conewago, Bermudian Ch.	W. A. Anthony	E. S. Miller	C. L. Baker	Wm. A. Anthony
May 10, 1905	Upper Conewago, East Berlin Ch.	Isaac Barto	H. M. Stover	S. M. Stouffer	E. S. Miller
May 2, 1906	Back Creek, Upton Church	W. A. Anthony	E. S. Miller	C. L. Baker	C. L. Baker
Apr. 17, 1907	Codorus Church	J. A. Long	H. M. Stover	S. M. Stouffer	Wm. A. Anthony
May 6, 1908	Lower Cumberland, Mechanicsburg	Wm. Anthony	E. S. Miller	C. L. Baker	E. S. Miller
Apr. 28, 1909	York	A. Hollinger	J. H. Keller	H. M. Stover	Henry Beelman Albert Hollinger

DISTRICT MEETINGS OF SOUTHERN DISTRICT OF PENNSYLVANIA

Time	Place	Moderator	Secretary	Reader	Standing Committee Delegates
Apr. 13, 1910	Antietam Waynesboro Ch.	C. L. Baker	F. D. Anthony	W. A. Anthony	C. L. Baker E. S. Miller
May 2, 1911	Upper Codorus Black Rock Ch.	J. A. Long	H. M. Stover	A. M. Hollinger	Wm. A. Anthony J. A. Long
Apr. 10, 1912	Antietam, Waynesboro Ch.	E. S. Miller	F. D. Anthony	J. M. Mohler	D. A. Foust C. R. Oellig
Apr. 9, 1913	Back Creek, Shank Church	J. A. Long	A. A. Evans	H. M. Stover	C. L. Baker Albert Hollinger
Oct. 29, 1913	Chambersburg	No Moderator	H. H. Hollinger		
Oct. 28, 1914	Fairview	A. Hollinger	J. H. Hollinger	H. M. Stover	C. R. Oellig E. S. Miller
Oct. 27, 1915	Falling Spring, Hade Church	C. L. Baker	J. H. Keller	M. A. Jacobs	C. L. Baker J. A. Long
Oct. 25, 1916	Hanover	E. S. Miller	J. H. Brindle	A. S. Baugher	Albert Hollinger C. R. Oellig
Oct. 31, 1917	Lost Creek, Good Will Church	C. L. Baker	B. C. Whitmore	G. Howard Danner	C. L. Baker E. S. Miller
Nov. 26, 1918	Lower Conewago, Bermudian Ch.	J. A. Long	J. J. Bowser	A. S. Baugher	J. A. Long David Bowser
Oct. 29, 1919	Lower Cumberland, Mechanicsburg	C. L. Baker	H. M. Stover	J. E. Rowland	C. L. Baker D. A. Foust
Oct. 27, 1920	Marsh Creek	J. A. Long	M. A. Jacobs	E. J. Egan	H. M. Stover David Bowser
Oct. 26, 1921	Pleasant Hill	C. L. Baker	H. M. Stover	J. H. Keller	C. L. Baker M. A. Jacobs
Oct. 24, 1922	Perry, Farmer's Grove	E. S. Miller	M. A. Jacobs	Michael Markey	S. S. Miller J. H. Keller
Oct. 30, 1923	Ridge, Fogelsanger Ch.	C. L. Baker	H. M. Stover	A. S. Baugher	P. S. Lehman C. L. Baker

DISTRICT MEETINGS OF SOUTHERN DISTRICT OF PENNSYLVANIA

Time	Place	Moderator	Secretary	Reader	Standing Committee Delegates
Oct. 28, 1924	Upper Codorus, Black Rock Ch.	J. H. Keller	C. R. Oellig	M. A. Jacobs	J. A. Long A. S. Baugher
Oct. 27, 1925	Upper Conewago, Mummert's Ch.	C. L. Baker	J. M. Moore	H. M. Stover	C. L. Baker E. S. Miller
Oct. 26, 1926	Huntsdale	J. H. Keller	J. E. Trimmer	M. A. Jacobs	C. L. Baker E. S. Miller
Oct. 25, 1927	Waynesboro	C. L. Baker	N. S. Sellers	H. M. Stover	J. H. Keller M. A. Jacobs
Oct. 30, 1928	York	M. A. Jacobs	J. M. Moore	Michael Markey	J. E. Trimmer J. H. Keller
Oct. 30, 1929	Antietam, Price Church	C. L. Baker	S. C. Godfrey	J. E. Trimmer	J. M. Moore J. L. Myers
Oct. 28, 1930	Back Creek, Upton Church	C. E. Grapes	N. S. Sellers	H. M. Stover	C. L. Baker H. M. Stover
Oct. 27, 1931	Carlisle	M. A. Jacobs	S. C. Godfrey	J. J. Bowser	C. E. Grapes C. L. Baker
Oct. 26, 1932	Codorus	H. M. Stover	L. K. Ziegler	C. E. Grapes	C. E. Grapes W. G. Group
Oct. 24, 1933	Falling Spring, Hade Church	C. L. Baker	N. S. Sellers	M. A. Jacobs	H. M. Stover W. G. Group
Oct. 30, 1934	Huntsdale	J. E. Trimmer	J. E. Rowland	Levi K. Ziegler	J. E. Trimmer S. C. Godfrey
Oct. 29, 1935	Lost Creek, Bermudian	H. M. Stover	E. E. Baugher	J. A. Buffenmyer	J. E. Trimmer L. K. Ziegler
Oct. 27, 1936	Lower Conewago, Bermudian	J. E. Trimmer L. K. Zeigler, Asst.	E. E. Baugher	S. C. Godfrey	A. S. Baugher J. E. Rowland C. E. Grapes N. S. Sellers L. K. Ziegler

DISTRICT MEETINGS OF SOUTHERN DISTRICT OF PENNSYLVANIA

Time	Place	Moderator	Secretary	Reader	Standing Committee Delegates
Oct. 26, 1937	Marsh Creek	Howard Danner J. A. Buffemyer, Asst.	E. E. Baugher	C. E. Grapes	C. R. Oellig G. Howard Danner L. K. Ziegler
Oct. 25, 1938	New Fairview	L. K. Ziegler N. S. Sellers, Asst.	E. E. Baugher	H. M. Snavely	C. E. Grapes S. S. Blough N. S. Sellers
Oct. 24, 1939	Perry, Three Springs Ch.	C. E. Grapes Howard Danner, Asst.	E. E. Baugher	S. C. Godfrey	J. E. Trimmer G. Howard Danner J. E. Rowland
Oct. 29, 1940	Ridge	J. E. Trimmer	E. E. Baugher	N. S. Sellers	S. C. Godfrey J. E. Trimmer J. E. Rowland
Oct. 28, 1941	Shippensburg	C. E. Grapes Edw. K. Ziegler, Asst.	E. E. Baugher		C. E. Grapes S. C. Godfrey N. S. Sellers

CHAPTER IV

THE BRETHREN'S HOME

Southern District of Pennsylvania

In 1892 the Middle District of Pennsylvania was divided into two districts; namely, Middle Pennsylvania and Southern Pennsylvania. At the first District Meeting of Southern Pennsylvania held in the Codorus Church in 1893, the question of having an "Old Folks Home" in the district was discussed but for want of more sentiment it was dropped for that time.

In 1903 the Antietam Congregation petitioned District Meeting held at Black Rock that steps be taken in the matter of establishing a home. The petition was favorably received and a committee appointed to get information, draw plans, get approximate cost and report to next District Meeting. The committee was as follows: E. S. Miller, C. R. Oellig, and H. K. Miller. This committee reported to District Meeting in 1904, that about \$7,000 was needed to purchase such a home and recommended that a property of about fifty acres would be



BRETHREN'S HOME, SOUTHERN PENNSYLVANIA

GROUP TAKEN ON DAY OF DEDICATION OF BRETHREN HOME IN 1908

First row, left to right: Wm. Murphy, E. S. Miller, J. J. Oller, H. K. Miller, H. M. Stover, George Roth; second row: Adam Hollinger, Jacob Miller, Henry Beelman, Noah Cockley, George Resser, S. S. Miller, Adam Fahrney; third row: A. A. Evans, Wm. Burkholder, W. I. Sheaffer, Wm. A. Anthony, C. L. Pfoutz, Daniel Dierdorff, I. N. H. Beahm.



suitable for the present time, that solicitors be appointed to visit the congregations and collect the needed funds, etc. Their report was accepted and Levi Mohler and E. S. Miller were named as solicitors.

The locating committee—C. R. Oellig, Isaac Riddlesberger, and H. M. Stover—reported that Shippensburg or Carlisle would be the most suitable location. In 1907 Isaac Riddlesberger resigned from the committee and H. K. Miller was appointed in his stead. At this District Meeting in 1907 it was decided that the committee should solicit, locate, and buy a place in Cumberland Valley for the home. This committee reported to District Meeting held in the Mechanicsburg Church in 1908 that they had bought the Ames property near Huntsdale, Dickinson Township, Cumberland County, Pennsylvania, it being located along the Philadelphia and Reading Railroad about eight miles south of Carlisle. This property consists of three acres of land with a two-story brick dwelling house, containing eleven rooms, bath, etc., and a number of other buildings, for which they paid \$3,000 cash. The committee also bought the adjoining farm of sixty-five acres for \$3,000.

The constitution and by-laws were presented and adopted at this District Meeting. The first board of directors consisted of C. C. Brown, J. J. Oller, E. S. Miller, H. M. Stover, H. K. Miller, John Sprenkle. D. C. Burkholder and wife, Wealthy A., were the first steward and matron. The home was incorporated under state laws in 1908, and started with ten guests for first nine months. In 1910 an annex was built in order to relieve crowded conditions of the home. The home now contains twenty bed rooms, three bath rooms, kitchen, dining room, pantry, two living rooms, a cellar and an attic.

The home was formally dedicated on June 10, 1910. Elder I. N. H. Beahm; Brother Deardorff, of North Dakota, and Judge Saddler, of Cumberland County, addressed a large assembly.

At the District Meeting of 1913 the board of directors asked for an assessment of ten cents per member per year toward meeting the current expenses. The re-



WEALTHY BURKHOLDER

quest was granted. This decision was in effect for a few years and then dropped. Some years later the board of directors again asked for an assessment of twenty-five cents per member, which was granted. District Meeting decided that all churches that are more than two years in arrears with their assessments lose their right to represent by delegate at District Meeting. It was never enforced and in 1933 the board of directors petitioned District Meeting to abolish the assessment.

Inasmuch as the home was always handicapped for want of electric current and hard surfaced road and the home being crowded, a movement was started to locate it at a more suitable place. The District Meeting of 1927 held at Waynesboro directed the board of directors to purchase a lot in Carlisle. Some time later a special District Meeting was held at Carlisle, at which meeting plans and specifications were discussed and the following building committee elected: J. E. Trimmer, B. F. Leightner, A. S. Baugher, C. C. Brown, George K. Pfaltzgraff and D. F. Good. A home was to be erected at an estimated cost of \$100,000.00. With lot paid and forty per cent of funds available, the financial depression hit the country and all plans relative to building a new home were dropped for the present time.

In 1917 the farm was offered for sale as it proved to be a liability rather than an asset and was sold for \$3,000.

The Old Folks Home proposition has been changed during the depression. In 1934 all the rooms at the home were not occupied. The District Meeting of 1935 authorized the board of directors to repair the heating and water systems with the view of staying at the same place for the present.

The following are some of the stewards and matrons who served at the home: Burkholders, Trimmers, Millers, Angles, Replogles,, Browns, Metzgars, Benners, Clappers, Watsons, Frank Millers, Smiths, Mrs. Sallie B. Keeney, Harshmans and others. The present steward and matron are Emory Harshman and wife.

The home grew up under financial struggle but the constituency rallied and supported it in a very commendable way. The rates vary but little between members and non-members. The rates are low, boarding is good and location is very healthful, yet there are not enough guests to run the home on a self-supporting basis. The overhead expenses are about the same with the home half filled as altogether filled.

In 1919 the home received a safe from Brother and Sister Isaac Miller, of East Berlin, as a donation. This is used in keeping important documents of the home. Quite a few annuities were secured by the home and as the annuitants die the home receives the money. The different state pensions now in force also affect the attendance at the home.

The district supporting the home consists of eight counties or parts of counties. The membership is 7,323.



SUPERINTENDENT OF HOME AND ASSOCIATES

Religious services are conducted every morning and preaching services every two weeks by the ministers of the several congregations in the district. Two Love Feasts are held annually at the home. As a rule these religious services are greatly appreciated by the guests of the home.

A practice has been established in the district to make a contribution by each congregation to the home of anything that the home may use along the line of provisions, raiment, or money. This custom is commendable not only from a financial point of view but to keep that charitable and sympathetic spirit alive which is essential in the Christian life. The home could scarcely have pulled through the financial struggle were it not for the charitable spirit manifested by a goodly number of well to do donors of the district.

Much credit for these annuities and donations belong to our present solicitor, L. H. Leiter and wife, whose untiring efforts have not ceased to induce many to give to this worthy cause.

During the year of 1936 the home was improved by the spending of more than \$2,000 in painting, papering and general repairing which makes the home sanitary, cozy, and home-like in appearance.

Inasmuch as the home is now supported with current from line of Metropolitan Edison Company passing the home and a hard surfaced state road also passes same, there is no likelihood that the home will be changed to any other place.

TRUSTEE BOARD BRETHREN'S HOME SOUTHERN PENNSYLVANIA
Left to right: G. W. Harlacher, Treasurer; A. S. Baugher, Secretary; H. L. Leiter, President; W. G. Group, Solicitor; O. J. Hassinger, Solicitor; H. B. Rinehart, Vice President; John Leer, Admittance Committee.



The home is now well cared for by annuities and donations secured from constituents of the Southern District.

Hardly too much praise can be given to the donors and congregations of the district who were willing to make sacrifices in order that the home might exist.

The home is now on a good financial basis and guests are paying only actual cost of maintainence or a little less as no consideration of depreciation of property is taken.

The board has just finished installing a heating-plant at a cost of over \$1,700 and when such needs arise we can easily see the need of donations, bequests and annuities to keep the home going.

— CHAPTER V

THE CHILDREN'S AID SOCIETY

The trustees for the Children's Aid Society appointed by the District Meeting of April 9, 1913, at the request of the Waynesboro Church, met at the home of Sister Sudie Wingert, May 20, 1913. The following organization was effected: President, M. A. Jacobs; secretary, Sudie Wingert; treasurer, Mrs. J. J. Oller.

It was decided to ask each Sunday school in the district for a free-will offering for the work and to ask each elder to appoint a committee of three to cooperate with the district committee in securing funds, finding dependent children, and suitable homes for them. The local committees to do no other work than organize until after the next District Meeting. A constitution and by-laws were drawn up to be submitted to the District Meeting of October 29th, 1913.

The Constitution

1. *Name.* This organization shall be known as the Children's Aid Society of the Church of the Brethren for the Southern District of Pennsylvania.
2. *Object.* The object shall be to secure orphaned, dependent, neglected and homeless children regardless of church affiliation, and as soon as possible place them in suitable private homes until they become eighteen years of age.
3. *Membership.* All active members of the church shall be considered members of the society. All others who assist and contribute shall be honorary members.
4. *Trustees.* The executive power shall be vested in a board of three trustees elected by the delegates at District Meeting. The term of office shall be three years except those first elected who shall serve one, two, and three years respectively.
5. *Funds.* The funds of the society for carrying on the work may be secured: (1) by public offerings at District Meeting; (2) by public offerings in local congregations; (3) by individual gifts, bequests and in other ways as may be desired.

6. *Amendments.* This constitution may be amended by a majority vote of the delegates at District Meeting.

Duties of the Trustees

1. *Officers.* The trustees shall organize by electing from their number, a president, a secretary, and a treasurer, each of whom shall serve for one year or until his successor is elected.
 - a. The president shall call the meetings and shall preside over the same.
 - b. The secretary shall keep a record of the meetings of the trustees, a record of the children received and cared for, shall receive all funds and receipt for the same and forward to the treasurer, and make an annual report to the District Meeting.
 - c. The treasurer shall keep a record of all funds received and shall disburse them on approval of the president and secretary.
2. *Authority.* The trustees shall have the authority to direct the work of the district and to assist local congregations in securing and placing children.
3. *Children.* Any homeless, dependent and neglected child, sound in body and mind, by the consent of the trustees, may be placed in care and custody of the trustees, by legal surrender of said child by parents or guardian.
4. *Legal Forms.* The trustees shall adopt legal forms of application and these properly executed forms shall become a part of the permanent records.

This constitution and by-laws were adopted as submitted to District Meeting October, 1914. At this meeting the efficient secretary, Sister Sudie Wingert, was succeeded by Sister Frances M. Leiter (Mrs. L. H.).

Meetings were called irregularly every few months. The churches responded liberally to requests for funds and local committees cooperated willingly.

The first child was received from Waynesboro, in spring of 1914; the secretary sent postal cards over the district announcing the need of a home for her. She was finally placed in Greencastle. Another child was received and placed near Upton the same year. A picture of each child was filed with the record of history.

A request was made to Elder's Meeting, 1916, for permission to hold a Child Rescue Meeting during Elder's Meeting. It was granted and this custom continued. Children needing homes were taken to these and other meetings of the district from time to time to secure homes for them.

Up to 1917 the secretary cared for a number of children in her own home from a few days to five years, but there were always those who were sympathetic who shared the burden and our kindly disposed church people welcomed many of the children into their homes without thought of remuneration.

As the number of children needing homes increased, the burden and responsibility became too heavy to secure temporary free homes, and since there was a small amount of money in the treasury, the trustees decided to pay for foster



SHUMAN FAMILY, CHILDREN'S AID SOCIETY

home care for children under three years of age and for children who were not placeable in free homes. Many children from broken homes were cared for until better plans were made or their homes re-established.

In 1921, a request was received by letter from Miss Mary Seylar, McConnelsburg, Pennsylvania, for care of seven little children whose mother had died and they were left destitute. After proper investigation it was found that they were in the bounds of Back Creek Congregation and the mother a member of the Church of the Brethren. A second letter said, "I thought the Brethren always took care of their old people and children." Concluding it was our duty and privilege to care for the children immediately, the secretary, and her husband started early April 7, 1921, for the children who had been brought from Fort Littleton into McConnelsburg. Their father assigned them in writing to the society and a snapshot was taken of them. On the way home we stopped to ask a sister to help us care for one in her home and she immediately

said she would take the girl. The secretary said, "but the baby must stay with the sister." Then she said she would take both and she did. Finally all seven were placed temporarily and several permanently.

The story of this tragedy was told at District Meeting in 1921 and a request was made that the district provide a receiving home for our children. Elder J. A. Long moved that the trustees bring something definite back to District Meeting the following year. His motion was unanimously supported.

Late in the summer of 1922 a son in a family of twelve took typhoid fever. Both parents died, leaving nine children to be cared for. The oldest was able to make his own way. The secretary went to the home of Brother and Sister Maurice Kipp, near Newport, where, with the help of neighbors and Pastor John Harshman and his wife, arrangements were made for the temporary care.

Several of them took the fever. By use of serum the others escaped the disease. This sad story was related to District Meeting, 1922, by those who were most intimately connected with it. The trustees at this time brought a request to this meeting to buy the property at 630 South Hanover Street, Carlisle, for \$15,000. When the question was presented to the delegates they stood as one man in favor of buying the property. Again Elder J. A. Long moved that when the trustees had \$10,000 in sight they might buy the property. This also had a unanimous vote in favor of the motion and several individuals and elders present pledged large sums from their churches for the purchase of the property. Immediately after the meeting the secretary, Frances M. Leiter, canvassed the district and in less than two weeks over eleven thousand dollars was promised by



HOME OF CHILDREN'S AID SOCIETY, CARLISLE, PA.

individuals, Sunday school classes, Sisters Aid Societies, and churches.

On November 14, 1922, the property was bought. L. H. Leiter and brother loaned the hand-money, five hundred dollars. The treasurer, Mrs. Mame Hollinger, and the secretary assisted by Sister Elizabeth Trimmer (Mrs. J. E. Trimmer) then began furnishing the home, using second-hand beds and many other pieces of used furniture. By April 9, 1923, \$10,316.64 of the pledged money was received. The pledges were practically all paid later.

The home was dedicated on Ascension Day, 1923; Elder James M. Moore, pastor of the Waynesboro Church, making the main address. Dr. Ellen Potter, Secretary of Welfare, also spoke to a large assemblage. She deplored "another institution" but praised our foster-home plan, worked out by our Annual Conference general committee.

The first guest in the home was from Falling Spring Congregation, placed that opening day by Elder David Y. Brillhart, near Spry, York County.

The first matron, Mrs. Ada Benner, served less than a year. The treasurer and secretary took up the care of the 19 children in the home for several weeks, assisted by "Aunt Alice Winand", until a substitute matron could be secured. The president secured Brother George Mikesell and wife,

Anne, to take care of the home until Mrs. Mame Hollinger could come. Later Miss Orpha Heefner substituted as matron, followed by Mr. and Mrs. Ray Flory, all of Waynesboro.

The two women members of the board sent a petition to District Meeting asking for two more members on the board. This was granted and Elder David Y. Brillhart and Sister Ida M. Lightner were elected October, 1924.

The State Department of Welfare had advised a larger board, a full time paid worker to help carry on the investigations, placements, etc., and regular monthly meetings of the board. After Elder Brillhart was elected, board meetings were held regularly the first Thursday of each month.



MAME HOLLINGER NELL,
Superintendent of Children's Home
1924-1929.

The secretary then asked to be relieved of recording the minutes. Her request was granted, Sister Ida Lightner was elected recording secretary. The former secretary was designated field secretary.

Elder H. M. Stover was president and Sister Mame H. Hollinger, treasurer, was elected superintendent of the home in 1925.

In 1922 Brother William Neff, the day after that board meeting, stopped at the secretary's home and said, "What can our Sunday school class do for you in your work?" She replied, "Get me a typewriter." At the next board meeting the report is recorded on the minutes. Secretary reported that two classes in the Shippensburg Sunday School gave a Remington portable typewriter for the use of the secretary before the opening of the home.

About this time we had fourteen children on our hands in temporary free homes. These fourteen were all placed before the home was opened except one who was placed on opening day by Elder D. Y. Brillhart.

May, 1923, having been instructed by District Meeting to have the society incorporated, application was made to Cumberland County Court on April 9, 1923. The charter was decreed May 22, 1923, by Honorable E. M. Biddle, P.J.

In all these beginnings the constant help of Elder J. E. Trimmer cannot be overestimated. The kind home hospitality of both Brother Trimmer and his wife, Elizabeth, was like an oasis in a desert to those who were often overburdened with work and responsibility in establishing the new home where children were to be cared for in the future.

Upon the request of the field secretary in 1923, \$1.50 per day, which was the equivalent of what she paid her house-keeper, was allowed for time spent in the field. The superintendent received more, being on the job constantly in the home.

The rate per mile for superintendent's car was reduced from 8¢ to 6½¢. The field secretary used varied means of transportation, but her husband usually took her in his car. Later her husband gave her a car for her use for the C. A. S. Her expenses were paid by the society.

Many improvements to the home were made. Having been incorporated we began to be recognized by the courts of the several counties in our district. When it seemed necessary, we secured a court commitment for some children. Annuity bonds were issued to those who desired to give a portion of their estate to the C. A. S. while living. The names of annuitants are: Sister Emma Knepper, Waynesboro; Sister Alice Winand, York Springs; Brother David and Sister Ella Heddings, York; Sister Amanda King, York; Sister Clara Morgal, Waynesboro, Pennsylvania.

From the time the home was bought, we had to borrow from the bank every few months to keep going. In 1926 it was decided to write a letter to the elders of the district requesting them to make another effort to solicit their membership for money to pay the debt of the home, which was \$2,680. The members of the board offered to help.

It had been the dream of the field secretary and others to establish a fund from which a sufficient salary could be paid a full time secretary to make the investigations as well as keeping the records. The follow-up work or visitation of the children in their foster homes was a time consuming and expensive task, but it was not neglected.

This hope began to be realized as confidence was established in the work and we received substantial bequests from time to time. At board meeting May 4, 1933, when the large bequest of Sister Emma Knepper was received, business was suspended while we thanked and praised God for her generous gift. The home was fully paid for with much beside.

It was the opinion of the board as well as the advice of the State Bureau of Children that infants under three years of age could not be cared for adequately in the Children's Home among the older ones, hence private family homes were chosen for temporary boarding care. Where a foster mother kept more than one infant the home was licensed by the state. Usually there were a number of homes ready in which delicate children were received from time to time where they were nursed back to health.

Each child's maintenance was assured before being received, but during the first years after the home was established a number of children were received into the home before proper investigation could be made and as a result bills amounting to several hundred dollars were never paid to the society.

In 1926 permission was received from the Huntsdale Church to use their burying ground. Fortunately, it has never been needed. Only two children have died. These were cared for by their foster parents. Each year a reunion has been held to which foster parents, friends of the children, and friends in the district have been invited to come with their basket lunch. Varied programs were offered by the children and others with a special address for the occasion. Liberal offerings have been received. The children returning to the home for the day evidently enjoy the occasion.

Each child has been given a Bible when he goes into his foster home. In it is written "From the Children's Aid Society" to "John Doe" and Numbers 6:24-26. The third hundred has been bought.

August 20, 1930, the field secretary was returning from a three-day field trip in York County and met with a serious



CHILDREN OF THE HOME, MAY 1, 1941

accident which resulted in wrecking her car and in almost the loss of her life. For eight months she was confined to her bed. The board did not accept her resignation. Brother M. E. Sollenbarger and his wife substituted during the remainder of the year 1930-1931, and Sister Anna Schwenk during 1932.

Two members were added to the board, Sisters Mary Brillhart-Myers (Mrs. J. E.) and Sister Mary Haas Spangler. The latter was elected by the Carlisle Church as required. At this time the field secretary retired from the board to continue the work of executive secretary.

The Southern District of Pennsylvania had been pioneering in child welfare work. Mifflin, Cumberland, Adams and Perry organized to care for their children. Hence few children are received from these counties in recent years. Fulton remains unorganized. Seven of one family were received from the court of Fulton County in 1929 and were all placed within a year.

The Children's Home has been a temporary shelter and clearing house. The objective has been a foster home for each normal child. The ideal of our Brotherhood, the Southern District of Pennsylvania, and the State Department of Welfare has been that. Next to the natural parents the foster parents are best for any child needing care. Sub-normal children are often better cared for in institutions.

The work accomplished by the C. A. S. through the wholesome Christian homes in which the children were and are being reared could not have been done had not the kind hospitality been extended to our dependent, neglected children who come, many of them, from unchurched homes. Most of our adult wards have united with the Church of the Brethren and other Christian churches.

Matrons who have cared for the children in the home not mentioned heretofore are: Sisters Arbutus and Ruth Wolf, Carlisle; Sister Alice Swartz, Newville; Sister Minnie Kline, with her husband, Elder B. F. Kline, Gettysburg; Sister and Brother George Kraft, York; and the present matron, Sister



MRS. L. H. LEITER,
Executive Secretary of the Children's
Aid Society.



BOARD OF TRUSTEES, CHILDREN'S AID SOCIETY
First row, left to right: H. M. Stover, President; Mrs. Henry L. Miller, Secretary; Mrs. Norman Kuhn, M. E. Sollenberger.
Second row: J. Monroe Danner, H. M. Snavely, Vice President; Michael Markey, Treasurer.



MR. AND MRS. J. H. NEWCOMER,
Superintendents of Home and Daughter, Josephine.

Lottie Newcomer (Mrs. J. H. Newcomer), and daughter, Sister Josephine Newcomer, Mapleton, Maryland.

A request from the board to District Meeting in 1940 for permission to build an addition to the home not to exceed \$5,000 was granted. The building is now in progress. The population of the home April 1, 1941, was 38—all Cumberland County wards except two. The Children's Aid Society has not had a placeable child in the home for six months.

The present personnel of the board is: President, Elder H. M. Stover, Waynesboro, Pennsylvania; vice president, H. M. Snavely, Carlisle; secretary, Sister Verna Miller (Mrs. Henry Miller), Mechanicsburg; treasurer, Michael Markey, York; Sister Rhoda Kuhn (Mrs. Norman L.), Greencastle; J. M. Danner, East Berlin; M. E. Sollenberger, Waynesboro; executive secretary, Frances M. Leiter (Mrs. L. H.), Greencastle.

CHAPTER VI

THE MISSIONARY ACTIVITIES OF THE DISTRICT

THE MISSION BOARD

The Mission Board of the Southern District of Pennsylvania, Church of the Brethren, had its beginning at the time of the District Meeting in the year 1892.

At that meeting the territory embraced within the bounds of the Middle District of Pennsylvania was divided into the Middle and Southern Districts of Pennsylvania.

At that time a Mission Board was provided for the new district. The personnel of which is given as: Elders Jacob F. Oller, C. L. Pfoutz, Andrew Bashore, Jacob Aldinger and Jacob Hollinger.

Funds in the mission treasury (\$26.78) were divided between the two districts. At the first District Meeting held in the Southern District of Pennsylvania, 1893, the minutes record Item #6: "An election was held for five brethren to compose the Mission Board which resulted in the election of J. F. Oller and Albert Hollinger to serve three years; Jacob Hollinger and C. L. Pfoutz to serve for two years; and Andrew Bashore to serve one year."

There is evidence that J. F. Oller was president and Jacob Hollinger treasurer of the board. Disbursements the first year amounted to \$21.72.

No record of specific work done in the earlier years is available. The treasurer's reports indicate that disbursements for 1894 were \$33.60 and for 1895 \$69.81.

In 1898 Wm. A. Anthony did mission work in Fulton County which resulted in thirteen baptized, one reclaimed, and the building of a frame church, with very encouraging prospects for the future.

About this time, 1898, Elder J. A. Long, then president of the Mission Board, began a mission in Hanover, Pennsylvania, assisted by Ella Raffensberger. Soon following there were five baptisms with a promising field. During this and the following year, with mission board and other funds contributed, a church was built in Hanover under supervision of the Mission Board at a cost of \$211.56. Services were continued here by the Mission Board, Elder J. A. Long in charge.

After considerable effort on the part of the board, the several congregations adjacent to Hanover agreed to

relinquish such territory as was essential to determine a boundary line.

An organization was effected and the new organization was reported to District Meeting of 1902 for ratification and adoption. At time of organization there were twenty-eight members. A secretary and a treasurer were elected and Elder J. A. Long continued the oversight until 1904 when the Mission Board relinquished care.

Hanover Congregation was not fully officered until 1906. In 1898 it was reported that Joseph Auker's River Mission (Perry County) has resulted in a number baptized and interest growing.

At the District Meeting of 1899 an hour was given to the consideration of mission work. Short addresses were given by J. A. Long, S. F. Sanger, G. N. Falkenstein, Jacob Hollinger and others. An offering was lifted amounting to \$28.00 for mission work.

In 1900 the Mission Board applied for incorporation papers and a charter was secured. According to the charter the location of the said corporation and the chief place for the transaction of its business shall be in the City of York, in the County of York, and the State of Pennsylvania. The names of the incorporators are recorded as follows, Joseph A. Long, William A. Anthony, C. L. Pfoutz, Jacob Hollinger, Henry Beelman.

Mission work had been done at New Buffalo, Perry County and in 1900 a church was bought. Services were maintained here jointly by the Mission Board and the Lower Cumberland Congregation. Wm. A. Anthony, and Wm. H. Miller rendered service for the board, the former in occasional revival meetings, the latter in a pastoral capacity.

Though much labor through the years was given to this place little numerical progress was made and interest lagged.

In December, 1913, the Mission Board decided to dismantle the church and convey the materials to a lot donated for a church situated three miles north of Newport and one mile from the Juniata River. At this point services had been held for some years in a school house variously designated as River Mission, Union, and Newport Mission.

This project was carried out during 1914 and on January 3, 1915, the church house was dedicated. Elder Joseph A. Long, of York, president of the Mission Board, preached the dedicatory sermon, and by unanimous consent the name Mount Olivet was adopted.

November 4, 1916, Elders J. A. Long and C. L. Baker effected an organization of the Mount Olivet Mission. Two deacons were elected and other officers. Elder C. L. Baker was given the oversight. (For further information see History of Mount Olivet.)

The three congregations—Falling Spring, Back Creek and Ridge—converging in the City of Chambersburg, were asked to grant to the Mission Board the privilege of working in the city as their discretion might dictate.

November 25, 1907, the board convened in Chambersburg in the home of Emory P. Trimmer.

At this meeting the board recommended that members living in and about Chambersburg hold meetings once a week in suitable and available homes and when no minister is present conduct prayer services until the Mission Board can provide a place of worship.

William A. Anthony was appointed to take charge of the mission project. Through the very zealous efforts of Emory P. Trimmer who at that time resided in Chambersburg, the members in the city were located and inspired to fall in line with the instructions of the Mission Board.

To this there was a very hearty response. Church sentiment began growing, funds for a church building were soon being solicited and within a year the church was erected.

The board had the general supervision and at a meeting November 28, 1908, the building was inspected and accepted, the contract agreement with Abram Thomas closed and the building committee excused with thanks. Cost, \$4,631.68. The church was dedicated November 29, 1908. Elder A. B. L. Martin preached the dedicatory sermon.

The church was organized June 4, 1910, and approved by District Meeting in 1911. The board's oversight has terminated. Much commendation is due to Elder W. A. Anthony for his energy and faithfulness in the work carried out as given above.

Mission work in Carlisle was taken up and maintained for a time by the rural congregations whose boundaries extended equidistant into the city. July 22, 1911, at a joint meeting of the Mission Board and the Upper and Lower Cumberland Congregations, the building of a church house in Carlisle was given serious consideration. A tentative understanding was agreed upon as to what proportion of the expense of building would be assumed by these congregations and the Missions Board.

Later the congregations accorded to the Mission Board such areas of their territory as necessary to establish a boundary line for Carlisle. A jointly owned building lot was also turned over to the board. However, in the spring of 1912 unfortunate conditions existing in Carlisle the Mission Board was called to intervene and "unravel the perplexing problem". This resulted in a request to District Meeting to send a committee of brethren to form a congregation of the Carlisle Mission "as the only remedy for the ills existing". The District Meeting, acting accordingly, appointing Elders C. R. Oellig, E. S. Miller and Peter Lehman with instructions, as soon as in

their judgment sufficient harmony exists to organize Carlisle Mission into a separate congregation.

Upon a second attempt to carry out their instructions the committee met January 23, 1913; the elders of Lower and Upper Cumberland Congregations were present. A boundary line was agreed upon, as within a radius of three miles of the court house. Sentiment determined not to organize until after a church is built.

June, 1913, Elder J. A. Long, president of the Mission Board was given the oversight of the Carlisle Mission. The Mission Board presently recommended the building of a "modern and convenient house of worship at a probable cost of six thousand dollars". Elders J. A. Long and C. R. Oellig shall provide building plans and present them to next board meeting. Plans submitted did not meet with general approval and the building project was further delayed. In September, 1913, the board decided to erect a brick structure with a Sunday school annex and a basement.

An architect was employed who submitted plans and specifications which were eventually approved and accepted. A building committee was selected, composed of three members, J. E. Trimmer, Daniel Shank, and Edward Roth. The building contract was awarded Mr. H. A. Lackey at \$6,081.65, including bill of extras. It should be stated that the Carlisle church project received the approval of District Meeting.

Elders of the district were requested by the board to have their membership solicited for funds to meet building costs. The building, furnishings and equipment were finally completed and the structure was formally dedicated to the worship of God September 6, 1914. Elder I. N. H. Beahm preached the dedicatory sermon. Carlisle continued under the oversight of the Mission Board.

Mission Board and Perry Congregation

In the year 1909 at the earnest request of Elder Edmond Book, who was in his declining years, the Mission Board took under its care that area of Perry Congregation situated in Juniata County designated Farmer's Grove. Members of the Mission Board did the preaching here for about a year. B. F. Lightner was then employed to labor in this field, which he did from July 1, 1910, to January 1, 1913. Brother Lightner reported good interest and an organized Sunday school and Christian Workers meeting.

The board provided ministers to maintain the preaching services at Farmer's Grove until September 30, 1916, when it was formally returned to Perry where it had belonged originally. Through these seven years Henry Beelman,

D. A. Foust, and C. R. Oellig, of the Mission Board, served successively in caring for this point. March 28, 1916, Perry Congregation asked for assistance that they might have more preaching services. The board agreed to provide some ministerial aid and to help bear the expense incurred.

This help continued until September 30, 1916, when the Mission Board placed Elder Charles H. Steerman as pastor of Perry Congregation. He so continued to serve until April 1st, 1923. Trostle P. Dick then became pastor under the Mission Board and continued his pastorate until October, 1928. November 1, 1928, Elder C. H. Steerman again became pastor of Perry, the congregation to bear one-half of the pastoral support.

In 1934 the Mission Board sponsored evangelistic meetings in Perry Congregation. Secretary of the board, M. A. Jacobs, did the preaching—resulting in twenty baptisms at the Three Springs house and twenty-one at Farmer's Grove. Elder C. H. Steerman continued his pastorate until October, 1936.

Robert L. Cocklin became pastor of Perry Congregation December 1, 1936, the Mission Board continuing to meet one-half of the pastoral support. Brother Cocklin continued in the pastorate until 1941.

Through the years revival meetings at Farmer's Grove, sponsored by the Mission Board, were conducted by D. K. Clapper, J. E. Rowland, M. A. Jacobs, Robert Cocklin and probably others. Elder S. C. Godfrey, a member of the board, has the oversight of Perry at the present time.

Van Dyke Mission

The work at Van Dyke, which developed into the mission, began as a community Sunday school, sponsored by the State Sabbath School Association, previous to 1933. Interest grew and in 1933 evangelistic meetings were planned. Robert L. Ditmer, who was connected with the school, was selected to conduct an evangelistic meeting. Much interest was manifested and at the conclusion of the meeting the number of decisions totaled about thirty.

When it came to choosing church affiliations much the greater number of converts decided for membership in the Church of the Brethren. Others, we trust, found a church home elsewhere. From this time on Brother Ditmer superintended the Sunday school and held regular weekly preaching services and mid-week prayer meetings.

The next year Van Dyke requested the Mission Board to sponsor a revival meeting. As Van Dyke is within the bounds of Lost Creek Congregation the elder was consulted and there followed an agreement to share with the mission in the expense of a meeting.

Lost Creek Congregation, by action of their council September 2, 1935, petitioned the Mission Board of Southern Pennsylvania to care for the spiritual needs of Van Dyke. The board assumed this care. Meetings from the beginning were held in the public school building in Van Dyke which, while commodious for school purposes, was not so convenient for church services, especially for communion occasions, but inconveniences and obstacles were either surmounted or endured and the work went on.

A move for a church house was considered and a three acre lot was purchased from the Pennsylvania Railroad Company. Some soliciting was done and more followed, but repeated calls to the congregations have met with meager response. Blue prints for a church are in the hands of a building committee, and as to "counting the cost" the Mission Board has determined that when contributions reach \$1,500.00 in cash the erection of a house of worship will go forward.

The Mission Board, January 2, 1937, agreed to give Van Dyke official recognition and appointed the president of the Board, Elder C. R. Oellig, to effect an organization. Accordingly Elder H. M. Stover and C. R. Oellig on April 18, 1937, met with and organized the mission.

A deacon and wife were elected, also secretary and treasurer. Brother Robert L. Ditmer continued as pastor, the Mission Board in charge. With ardent zeal for saving lost souls, Brother Ditmer with great personal sacrifice has toiled on until now, supplementing his faithful ministry with occasional evangelistic meetings conducted by himself and other ministers.

The work at Van Dyke is an encouraging success and deserves a house of worship. Great credit on the part of the Mission Board and all Southern Dis-



ROBERT L. DITMER,
Pastor Van Dyke Mission.

trict of Pennsylvania is gratefully due the school board for permitting the use of the fine school building at Van Dyke and in addition without cost for heat and light.

This would indicate that the school board regards religion as a vital part of education and a valuable factor in community uplift. Brother Ditmer, who is quick to observe and to make the best of an opportunity, started a Sunday school at Olive Branch, situated three miles east of Port Royal and some miles west of Van Dyke. This work prospered and in about one year from its beginning Brother Ditmer held a two weeks meeting with remarkable interest and very encouraging results. Toward the close of the second week of the meeting the evangelist called for help and Elder Stover and wife arrived at the place of meeting on Saturday. He found 18 applicants for baptism. These were duly instructed by Elder Stover Sunday morning, March 17, 1940. In the afternoon the applicants were conveyed to Lewistown and baptized in the baptistry of the church.

Pastoral Aid

The transition from a gratuitous to a supported or salaried ministry found some churches in the district unprepared to meet it. A number of churches appealed to the Missions Board for pastoral aid. Such aid was given with careful consideration and the number of churches asking grew in number until curtailment became necessary. Aside from mission points only one congregation is receiving pastoral aid at present.

Some mention should be made of brethren who served in the district for the Mission Board in various capacities. As evangelists and field workers Wm. A. Anthony, Wm. H. Miller, C. H. Steerman, Trostle P. Dick, M. A. Jacobs, J. E. Rowland, S. C. Godfrey, J. A. Buffenmyer, Elder I. N. H. Beahm as solicitor, visited the congregations in the interests of mission work in the district with a good degree of success financially.

John R. Hershman and Earl S. Kipp have bestowed much arduous ministerial and pastoral labor at Mount Olivet. The former serving part or full time from 1926 until the present.

Many ministers of the district cooperated finely with the Mission Board in filling appointments for services. Many thousands of miles were traveled in all weathers and all conditions of roads.

The faithful service of some men who served on the Mission Board were outstanding and possibly will receive biographical mention elsewhere.

Past and present members of the Mission Board elected by District Meeting:

1892—Jacob F. Oller, Albert Hollinger, C. L. Pfoutz, Andrew Bashore, Jacob Aldinger.

1893—J. F. Oller and Albert Hollinger to serve three years. Jacob Hollinger, C. L. Pfoutz, two years; Andrew Bashore for one year.

1894—John H. Smith for three years.

1895—Jacob Hollinger, C. L. Pfoutz.

1896—Joseph A. Long, Wm. A. Anthony.

1897—Henry Beelman.

1898—Jacob Hollinger, C. L. Pfoutz.

1899—J. A. Long, Wm. A. Anthony.

1900—Henry Beelman.

1901—M. Stouffer, C. L. Baker.

1902—J. A. Long, Wm. A. Anthony.

1903—Henry Beelman.

1904—C. L. Baker, S. M. Stouffer.

1905—J. A. Long, Wm. A. Anthony.

1906—Henry Beelman.

1907—C. L. Baker, S. M. Stouffer.

1908—J. A. Long, Wm. A. Anthony.

1909—Henry Beelman, D. A. Foust.

1910—C. L. Baker.

1911—J. A. Long, Wm. A. Anthony.

1912—D. A. Foust, C. R. Oellig, M. A. Jacobs to fill unexpired term of Wm. A. Anthony, deceased.

1913—C. L. Baker.

1913—October 29, J. A. Long, M. A. Jacobs.

1914—C. R. Oellig, D. A. Foust.

1915—C. L. Baker.

1916—J. A. Long, M. A. Jacobs.

1917—C. R. Oellig, D. A. Foust.

1918—C. L. Baker.

1919—J. A. Long, M. A. Jacobs.

1920—C. R. Oellig, D. A. Foust.

1921—C. L. Baker.

1922—M. A. Jacobs, Jno. H. Keller.

1923—C. R. Oellig, D. A. Foust.

1924—C. L. Baker.

1925—J. H. Keller, M. A. Jacobs.

1926—C. R. Oellig, J. E. Trimmer.

1927—C. L. Baker.

1928—M. A. Jacobs, J. L. Myers.

1929—J. E. Trimmer, C. R. Oellig, S. C. Godfrey, two years.

1930—C. L. Baker.

1931—M. A. Jacobs, S. C. Godfrey.

1932—C. R. Oellig, J. E. Trimmer.

1933—C. L. Baker.

1934—S. C. Godfrey, H. M. Stover.

1935—C. R. Oellig, J. E. Trimmer, N. S. Sellers
(unexpired term of C. L. Baker, deceased).

1936—L. Elmer Leas.

1937—S. C. Godfrey, H. M. Stover.

1938—J. E. Trimmer, C. R. Oellig.

1939—L. Elmer Leas.

1940—S. C. Godfrey, H. M. Snavely.

In all twenty-one individuals have served on the Mission Board.

Presidents of the District Mission Board

Elder Jacob F. Oller -----	1892-1896
Elder Joseph A. Long -----	1896-1922
Elder Charles L. Baker -----	1922-1935
Elder C. Rush Oellig -----	1935-

Secretaries

Wm. A. Anthony -----	1896-1911
Charles L. Baker -----	1911-1914
M. A. Jacobs -----	1914-1934
S. C. Godfrey -----	1935-1940
H. M. Snavely -----	1941-



MISSION BOARD

Left to right: S. C. Godfrey, Treasurer; H. M. Snavely, Secretary;
C. R. Oellig, President; J. E. Trimmer, L. Elmer Leas.

Treasurers

C. L. Pfoutz -----	1896-1900
Henry Beelman -----	1901-1912
C. Rush Oellig -----	1912-1934
H. M. Stover -----	1935-1940
S. C. Godfrey -----	1941-

The personnel of the Mission Board now is: President, Elder C. Rush Oellig; secretary, Harper M. Snavely; treasurer, S. C. Godfrey; J. E. Trimmer, L. Elmer Leas, Elder H. Mitchell Stover, solicitor.

CHAPTER VII

OUR MISSIONARY READING CIRCLE

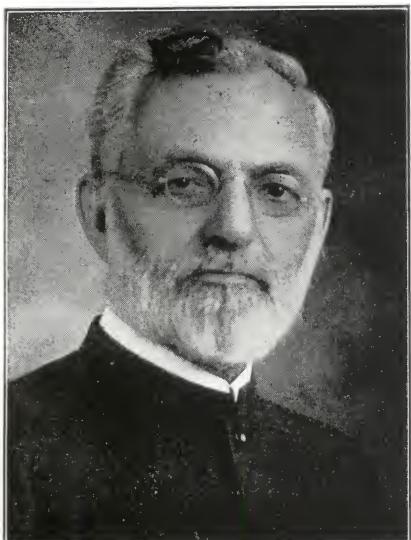
Through the inspiration of Wilbur B. Stover, our pioneer missionary to foreign lands, a Missionary Reading Circle was organized in Waynesboro, Pennsylvania, for the benefit of our local group. Because of the interest manifested by this group Brother Stover conceived the idea of extending the Circle throughout the brotherhood. "For this purpose the following organization was formed in 1893: President, W. B. Stover, Edgemont, Maryland; Vice Presidents, M r s . H. M. Stover, Waynesboro, Pennsylvania; H. M. Barwick, West Alexandria, Ohio; E. B. Hoff, Lamars, Iowa; Secretary, Edith R. Newcomer, Waynesboro, Pennsylvania; Treasurer, Ch a l i c e W. Baker, Waynesboro, Pennsylvania; Librarian, James M. Neff, Covington, Ohio."

(Missionary Visitor, March, 1906.)

To advertise the Circle the following item was inserted in the Gospel Messenger, November 14, 1893:

The Missionary Reading Circle is a project set on foot by a number of brethren and sisters who are deeply interested in enlarged missionary efforts. The object is to disseminate among our people a more general knowledge of the work of missions—the fields, methods of work, needs, etc., by a three years' course of reading. The course consists in reading such books as will give the needed information. A full knowledge of the work can be had by addressing the secretary, Edith R. Newcomer, Waynesboro, Pennsylvania.

The following are copies of letters sent by the secretary to individuals:



WILBUR B. STOVER

Our Missionary Reading Circle, John 3:16

Very many of our dear people, both young and old are quite desirous of having a more satisfactory knowledge concerning the great work of missions. The peoples, the fields, the methods, the needs, the workers, the opportunities, the costs, the results; these, and many more particulars of missions, are of vast interest to every Christian. In all the churches will come increased liberality, deeper devotion, greater consecration, and a quicker pulse-beat of thirst for souls as soon as the members are better informed on missionary operations.

There is untold pleasure experienced by the converted soul in reading truth which is stranger than fiction, and in realizing how God again and again verifies His Presence in the lives of His most humble followers.

Our Missionary Reading Circle aims to supply, in part at least, this much felt want. The Circle has but one object, and that object is the dissemination of missionary information. The purpose is that as many as possible may know about missions. A three years course of reading has been arranged, four books to be read each year. The first three books of each year will be purely missionary, while the other will be of rather a devotional nature. There is neither thought nor desire that all who take up this work shall become missionaries, but it is the burden of prayer that not one such may fail to partake of the missionary spirit.

The Home Helper, the organ of the Circle, is given the first year free to each member; after that members will subscribe.

The Circle has arranged with the librarian to furnish the course books to members at special low rates.

The books may be read faster or slower according to one's own time. A certificate will be issued to all who complete the course.

There will be no examinations. Members will twice a year report progress to the secretary.

You become a member of the Circle by filling out the promise card below, detaching it and forwarding with entrance fee to the secretary.

You become an honorary member by changing "pursue" to "read two books of". Also "20¢ to \$1.00" and filling out as indicated.

Promise Card

-----189-----

It is my purpose to pursue the Missionary Course of reading. I will make an honest effort to get at least one other person to take up this work.

Enclosed find my entrance fee (20¢), to help pay the running of the Circle.

Name -----

Address -----

* * * *

Letter in possession of J. R. Snyder, of Tyrone, Pennsylvania:

Our Missionary Reading Circle

Home of the Secretary

Waynesboro, Pa., ----- 189--

My Dear Christian Friend:

Your "Promise Card" has been received by me, and I am very glad to enroll you among our many missionary readers. We believe it is a work that will be productive of great good. You will find the books exceedingly interesting.

Please report to me your progress in reading, once a year as near as possible on March 1st. By doing so you will greatly assist me in my work as secretary.

Enclosed is a circular. I hope you will be instrumental in getting others to take up this course of reading. If you need more circulars, write me. For any other information, enclose stamp.

May the Lord abundantly bless you and yours.

Edith R. Newcomer,
Secretary.

P.S.—Your Circle Number is ----- Please mention it in reporting to me, or in ordering your books from the Brethren Publishing House, Mount Morris, Illinois.

* * * *

The list of books for the three years as given in Brethren Family Almanac of 1897 was:

First year — "Crisis of Missions" (Pierson), "Life of Adoniram Judson", "Our Country" (Strong), "Non

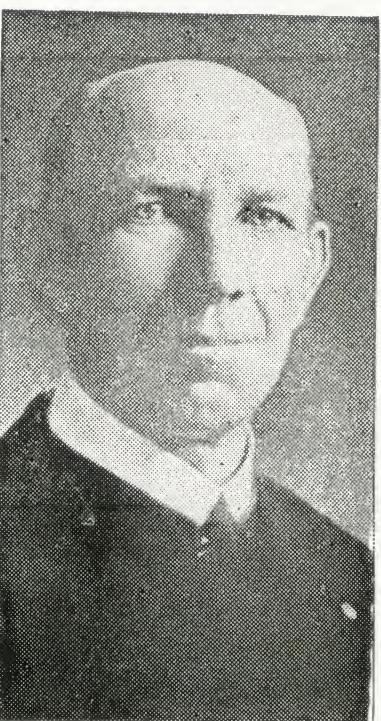


EDITH R. NEWCOMER,
(Mrs. W. M. Howe), First Secretary
of Our Missionary Reading Circle.

Such Professor"; second year—"Miracles of Missions" (Pierson), "Memoirs of Robert Moffat", "Cannibals of New Guinea", "The Seven Laws of Teaching"; third year—"Divine Enterprise of Missions" (Pierson), "Life of Robert Morrison", "Do Not Say", and "Acts of Apostles, Ch. 13-28", "In the Volume of the Book".

Wilbur Stover was president of the organization throughout its existence. After he had been in India several years

John R. Snyder, of Bellefontaine, Ohio, was made acting president. Brother Snyder's work with the Circle dated from 1893 when he assisted the librarian, James Neff, in filling book orders and editing the Reading Circle page in the Home Helper, the official organ of the Circle. In 1895 Brother Neff sold the Home Helper to the Brethren Publishing House at Mount Morris, Illinois, and Brother Snyder went with Brother Neff to Mount Morris and continued his work in the Reading Circle department of the Gospel Messenger under the supervision of the General Mission Board. The secretarial office of the Circle was in Waynesboro until the secretary married W. M. Howe in the fall of 1898 and left this community. The following year the Circle was reorganized.



JOHN R. SNYDER,
Bellfontaine, Ohio, President of
Reading Circle 1899.

management of the Missionary

"That, Inasmuch as the Publishing Department, four years ago, purchased the 'Home Helper', the official organ of the Circle, and has since handled its publication, we recommend that the General Mission Board appoint and cause to be perpetuated a committee whose duties shall be as follows:

- "a. To organize themselves so as to make the officers of the said circle.
- "b. To plan and push the Circle work in the interests of the Church of the Brethren.

A special committee made this report to the General Mission Board in 1899 on the Missionary Reading Circle:

- "c. To revise and enlarge the work as thought best.
- "d. To confer with and report to the General Mission Board at least once a year.

"The committee elected was Mrs. Elizabeth D. Rosenberger, three years; Otho Winger, two years; John R. Snyder, one year." (From *Thirty-three Years of Missions in Church of the Brethren*—Galen B. Royer.)

At a meeting held at Brother Snyder's home in October, 1899, the following organization was formed:

President — John R. Snyder, Bellefontaine, Ohio.

Vice-President — Otho Winger, Indiana.

Secretary - Treasurer—
Mrs. Elizabeth D. Rosenberger, Covington, Ohio.

"This organization continued until January 1, 1906, when the Circle was discontinued by action of the Mission Board, who felt that 'the introduction of the Christian Workers' Movement in the church had absorbed the energies of the active young people.' (Thirty-three Years of Missions, P. 243.)

After the reorganization in 1899 four courses of reading of two years each were offered as follows:
Missionary, Young People's, Advanced or Ministerial.



MRS. ELIZABETH D. ROSENBERGER,
Covington, Ohio, Secretary of
Missionary Reading Circle.

Sunday School Workers',

Missionary Course

First Year:

1. "Introduction to Study of Foreign Missions."
2. "Modern Apostles of Missionary By-ways".
3. "Dawn on the Hills of T'ang".
4. "In the Tiger Jungle".

Second Year:

1. "The Evangelization of the World in This Generation."
2. "Knights of Labarum"—Missionary Biographies.
3. "Protestant Missions in South America".

4. "The Call, Qualifications and Preparation of Missionary Candidates".

Young People's Course

First Year:

1. "What is Worth While?"—Anna R. Brown.
2. "Black Rock"—Ralph Connor.
3. "Ourselves and Others"—H. Clay Trumbell.
4. "Remember Jesus Christ"—Robert E. Speer.

Second Year:

1. "Character, the Grandest Thing in the World"—Orison Sweet Marden.
2. "Lectures on Ruth"—M. G. Brumbaugh.
3. "Laddie".
4. "Making a Life"—Cortland Myers.

Elective Course

1. "Life's Everydayness" (for girls)—Rose Porter.
2. "Before He is Twenty" (for boys)—Edward Bok.
3. "Investment of Influence" — Newell Dwight Hillis.
4. "On the Indian Trail"—Egerton R. Young.

Sunday School Workers' Course

1. "Sunday School Success"—Amos R. Wells.
2. "The Teacher, the Child, and the Book"—Dr. A. F. Shauffler.
3. "Object Lessons for Children"—C. H. Tyndall.
4. "Topical Text Book"—R. A. Torrey.

Advanced Course

First Year:

1. "History of Reformation"—Fisher.
2. "Handbook of Comparative Religions"—S. H. Kellogg.
3. "Evangelistic Work in Principle and Practice"—Pierson.
4. "Seven Churches of Asia"—D. L. Miller.

Second Year:

1. "Christian Ethics, General"—Martensen.
2. "Doctrine of Brethren Defended"—R. H. Miller.
3. "Notes from My Bible"—D. L. Moody.
4. "Bulwark of the Faith"—James M. Gray.

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၁၇ ပြောသော် အောင် အကြံ-
၁၈ လျော့ ပါ အောင် မြတ် စားလို-
၁၉ ပေ အောင် ပြော ဘုရား
၂၀ အောင် ပြော

ראשיו חכמיה קנה חכמתו ובבל נגיד קנה בינה :
HEBREW. PROV. IV. 7.

१५ आणि मर्क राश्यास
सासं वडाची ह्यागेन
राश्याचे वैश्व श्रवत्त-
मान सर्व जगामध्ये
गानविलोल, तेव्हा
रोक्ट वेईल.
MARATHI: MATT. XXIV. 14.

OUR

MISSIONARY READING CIRCLE



FOR COMPLETING THE PRESCRIBED COURSE OF READING

GUERATHI, REV. XCVI. 17.

Weller B. Stover PRESIDENT
Edith H. Rensselaer SECRETARY.

COPY OF CERTIFICATE GIVEN TO THOSE WHO COMPLETED THE COURSE

In 1904 "three courses, all on missions" were offered: Christian Workers, General and Advanced. (Missionary Visitor.)

Each year new books were suggested for those who had read the course books. Those suggested in 1903 and 1904 were—"India, a Problem", by Stover; "The Price of Africa", Taylor; "The Story of John G. Paton", "Effective Workers in Needy Fields". (Missionary Visitor.)

The work of the Circle was kept before the people by the secretary through the church periodicals, where-in the names of all new members, together with their Circle numbers were recorded. The last of these to which I have access is the Missionary Visitor of November, 1904, when the number was 2,550. This was fourteen months before the Circle work was discontinued. The secretary also gave on these pages news of the work in the different circles and reports of the inspirational meetings of the Circle held at our Annual Conferences.

Upon the completion of the course a neat certificate printed in India with the signatures of the president (W. B. Stover) and secretary was given to the reader. On this certificate were printed Scripture verses in English, Greek, Hebrew, Arabic, Marathi, and Gunerathi. "These tokens were much prized by those who received them." (See page 343.)

The Reading Circle had a far reaching influence on the spiritual life of our young people. As they met in local groups to discuss the books a desire arose to discuss other religious topics. To assist them in this the secretary, Mrs. Rosenberger, published, in the church periodicals weekly topics and programs. "The Christian Workers' meetings were an out-growth of these meetings."

"Because of apparent need," the Annual Conference of 1903 provided the organization of Young People's meetings throughout the Brotherhood under the name of Christian Workers' Meetings and also decided that the Brethren Publishing House should publish a suitable list of topics for such meetings and that "comments and helps be published in one or more publications of the House". (Missionary Visitor, February, 1904, p. 81.) In compliance with this decision the secretary of our Reading Circle continued editing in the Missionary Visitor the page of weekly programs with comments and helps, the title being changed (March, 1904) to "Reading Circle and Christian Workers' Topics". In 1905 they were given by her in the Inglenook. (January, 1905. Back cover, Missionary Visitor.) At the end of that year the Reading Circle was discontinued and the page of comments and helps for Christian Workers' Topics was transferred to the Young People.

Following the request of Brother W. B. Stover in 1903 several of the Circles assumed the support of one or more famine orphans in India. The Uniontown, Pennsylvania,

Circle was the first to respond to this call. (Missionary Visitor, April, 1903.)

The estimated value and influence of the Reading Circle is given in a few testimonials which I have taken from Missionary Visitors.

November, 1902—"One summer Jesse B. Emmert gave up the opportunity of making good wages at his trade to go with three other boys talking missions and deeper spiritual life and organizing Missionary Reading Circles."—C. C. Ellis.

November, 1902—"The Missionary Reading Circle was the means by which Brother D. J. Lichty's interest was aroused in foreign missions—a movement which began to really stir our church about the time of his conversion."—W. L. Ikenberry.

December, 1902—"Brother Lichty (D. J.) when talking to students (at Mount Morris College) laid stress upon the work of the Missionary Reading Circle, that it is doing more to create a lasting missionary sentiment than any other organ of the Brethren Church."—A. W. Ross.

May, 1904—"The Missionary Reading Circle deserves the credit for directly or indirectly causing a great share of the missionary inspiration found today in our church."—Georgiana Hoke.

September, 1904—"I believe I am safe in saying that with one exception all the foreign missionaries of our church have had their zeal for missions quickened by reading the Circle books."—Steven Berkebile (Vice President of Fostoria, Ohio, Circles).

The following reply to a query shows an appreciation of the Circle work:

"You ask me as to my opinion of its value upon the life of the church and its activities. I have ever been impressed with the thought that there was no other one thing that so stirred our young people, as well as some of older years, as the Missionary Reading Circle. At its highest peak there were more than 2,000 members and these were scattered all over the Brotherhood. It became the forerunner of what later was known as 'the Christian Workers' Society' and which still later became the B.Y.P.D. Each of these later organizations cultured the missionary idea but did not give it a prominent place and the later generation in our church has grown up without much knowledge of the great first work of our church. Personally, I believe that this is one reason of our present lack of deep concern for our mission work. We have emphasized other activities, good in themselves, but we have minimized our teaching as to definite missionary work. I believe we need to get back to the ideals of the Missionary Reading Circle, if we would again stir our people along the line of world-wide evangelization."—J. R. Snyder.

CHAPTER VIII

MINISTERIAL AND SUNDAY SCHOOL MEETINGS

MINISTERIAL MEETINGS

Until 1892 the territory which is now known as the Southern District of Pennsylvania belonged to the Middle District of Pennsylvania.

The first ministerial meeting in Middle Pennsylvania was held in James Creek Church on December 12-14, 1889, H. B. Brumbaugh being moderator. The next meeting was held at Maitland, Pennsylvania, December 18-20, 1890, Jacob F. Oller being moderator. At this meeting it was "unanimously decided to hold two ministerial meetings each year, one in the east end of the district and the other in the west". (History of the Church of the Brethren in the Middle District of Pennsylvania.)

The meeting in the east end of the district was held in the Waynesboro Church on December 10-12, 1891. (Minutes of Antietam Congregation.)



MINISTERIAL BOARD

Left to right: Levi K. Ziegler, Secretary; C. E. Grapes, President;
G. Howard Danner, Treasurer.

The next year the meeting was held in York. The Gospel Messenger for January 10, 1893, gives the following concerning it:

Report of Ministerial Meeting

The Brethren of Southern District of Pennsylvania held their annual Ministerial Meeting at York, Pennsylvania, for the first time since the division of the Middle District of Pennsylvania was effected, as before announced, November 30, and December 1 and 2, 1892. They organized by electing Brother J. F. Oller, of Waynesboro, Pennsylvania, chairman; Brother C. L. Pfoutz, of Gettysburg, Pennsylvania, treasurer; and Jacob Aldinger, of York, Pennsylvania, secretary.

The meeting was well represented by the ministers of Southern Pennsylvania, and also by the Eastern District of Pennsylvania, Middle District of Pennsylvania and the Western District of Maryland. Many brethren took part in the discussion of the subjects, all in the best spirit and brotherly love. Many to whom this was a new thing, expressed themselves pleased beyond expectations. The profoundest love and peace prevailed during the whole meeting. Many of our York members desire it to be held at York soon again.

The Sunday school question was very ably discussed by Brother S. R. Zug, of Lancaster County, Pennsylvania. The question, "What is the Best Method to Introduce the Preaching of the Gospel in Unoccupied Territory?", was commented upon by J. F. Oller, Albert Hollinger and Jacob Hollinger. Good results from the occasion are in prospect.

Jacob Aldinger, Secretary.

These meetings were held annually and in the fall of the year until 1901 when in response to a request from the District Sunday School Meeting it was decided to have them in conjunction with the Sunday school meetings. Since then they have been held in the summer on the day previous to the Sunday school meeting. There does not appear to be any available minutes of the ministerial meetings previous to 1914. The minute books of the Sunday school meetings give the place of meeting since 1901. Through research in old Gospel Messengers and elsewhere we have gleaned the following information concerning the time, place, and officers of the early meetings:

Time	Church	Officers
1892—November 30, December 1	York	Chairman, J. F. Oller, Waynesboro Secretary, Jacob Aldinger, York Treasurer, C. L. Pfoutz, Gettysburg

	Time	Church	Officers
1893—November 28, 29	Mechanicsburg		Chairman, Jacob Hollinger, Green Spring Secretary, J. B. Garver, Allen
1894—December 17, 18	Huntsdale		No record
1895—October 31	Ridge Congregation		Chairman, J. F. Oller, Waynesboro Secretary, W. A. Anthony, Clay Hill
1896—November 12, 13	Upton, Back Creek Congregation		Moderator, Isaac Barto, Griffin, Maryland Secretary, W. A. Anthony, Clay Hill
1897—November 11, 12	York		Officials not named
1898—October 12, 13	Lower Cumberland, Mohler House		Moderator, John Lehner, Upton Secretary, W. A. Anthony, Shady Grove
1899—October 9, 10	Lost Creek, Goodwill House		No record
1900—November 7	Falling Springs, Hade House		Moderator, Isaac Barto, Cordova, Maryland Secretary, W. A. Anthony, Shady Grove
1901—November 20, 21	Waynesboro		Moderator, Isaac Barto, Mechanicsburg Secretary, F. D. Anthony

* * * *

PROGRAMME**Brethren's Ministerial Meeting***For the***SOUTHERN DISTRICT PENNSYLVANIA***To be Held in the***BACK CREEK CHURCH, AT UPTON, PENNSYLVANIA****November 12, and 13, 1896****WEDNESDAY EVENING, NOVEMBER 11th**
Sermon**THURSDAY, NOVEMBER 12th**

8:00 a. m.—Devotional Services and Organization.

8:15 a. m.—Opening Address. The Object of Our Meeting.
1. The Church: Her Mission.Orville Long, Wm. Koontz, John Fogelsanger.
2. How Can We Best Secure a More Consecrated
Ministry?Andrew Bashore, Wm. Anthony, J. W. Deardorff.
3. How to Make Home Mission Work a Greater Success.
Jacob Hollinger, Henry Beelman, J. B. Ruthrauff.

4. Elder's and Minister's Duty to the Church.
Edmund Book, Jno. Trostle, Jos. Auker.
5. The Relations of the Deacons to the Church and How They Work Most Successfully?
Moses Mummert, D. H. Baker,
J. F. Stamy, D. Allison.
6. Scriptural Sermon, How Prepared and How Delivered; Should it be Textual, Topical or Expository?
C. L. Pfoutz, C. R. Oellig and Isaac Eby.
7. How Can Greater Activity on the Part of Young Members in General Church Work be Produced?
J. A. Long, J. D. Garnes, D. Winger.
8. The Need of Special Bible Terms of Ten Days or More Duration, Held in Our Home Churches.
J. K. Miller, J. F. Oller, D. C. Burkholder.

FRIDAY, NOVEMBER 12th

9. The Design of the Sunday School, (a) The Relation of the Church to the Sunday School, (b) The Aim of the Sunday School Teacher.
Sam. M. Stouffer, D. M. Zuck, C. H. Balsbaugh.
10. How Can We Make the Services at Our Love Feasts More Instructive?
Henry Etter, Isaac Riddlesberger,
Josiah Eby, Christian Ness.
11. Define and Apply. Gal. 3:27-29.
Jacob Snyder, C. F. Hosfeld,
Daniel Miller, Hezekiah Cook.
12. Farewell Addresses.

* * * *

The topics for the evening program of the ministerial day have varied. Since 1916 they have been educational in nature. This has been in response to a request from the General Educational Board of the church which was sent to District Meeting asking that an educational topic be given a place on the program at each of our annual ministerial meetings. (District Meeting minutes, 1916, Paper 5.)

Topics at Evening Meetings on Ministerial Day

- 1902—Discussion of Ministerial Problems.
- 1903—
- 1904—Literature: Its Effect on Family, Etc.—Spencer Beaver, G. G. Lehmer, J. H. Keller.
- 1905—Discussion of Ministerial Problems.
- 1906—Sermon, "The Hidden Mystery", Eph. 3:9—H. M. Stover.
- 1907—Sermon, 2 Cor. 3:6—Albert Hollinger.

1908—The Educated Supported Ministry: How Best Brought About—H. K. Ober, S. E. L. Fogelsonger.

1909—

1910—

1911—What Attitude Should We Assume to the World on the Subjects of (a) Peace? (b) Temperance?—W. E. Roop, J. H. Keller, H. J. Brindle, J. A. Miller.

1912—Temperance—B. F. Lightner, Andrew Bowser, Lester Brumbaugh, J. H. Brindle, E. S. Miller, H. M. Stover, J. E. Trimmer.

1913—Missionary Meeting.

1914—Missionary Meeting—Florence Foglesanger, H. M. Stover, C. D. Bonsack, Prof. F. F. Holsopple.

1915—Discussion of Ministerial Problems.

1916—Program by Child Rescue Committee—Mrs. L. H. Leiter, J. H. Keller, M. A. Jacobs.

1917—Education of Ministry—Archie Hollinger, W. J. Swigart.

1918—The Church as an Educational Factor in the Community—B. C. Whitmore and J. H. Brindle. Educational Work as Fundamental to All Church Activities—H. D. Emmert and L. Elmer Leas.

1919—What Constitutes a Balanced Education—W. I. Schaeffer, L. W. Leiter. What Educational Advantages Are Necessary to Meet Present Day Requirements in the Ministry and the Sunday School—G. Howard Danner and J. J. Baugher.

1920—Our Waste Through Lack of Training and Our Gain Through Training—B. C. Whitmore and Wm. Culp. A College Education—for Good Citizenship, Etc.—A. R. Hollinger, H. D. Emmert and Ezra Wenger.

1921—Life's Preparation, Educational Demand and Supply—H. D. Emmert, J. G. Myer.

1922—What is Necessary for Life's Duties—Laban Leiter, Nathan Martin.

1923—Education in the Home—L. Elmer Leas. Education to Serve—John J. John.

1924—Forms of Christian Education (a) In the Home—G. Howard Danner; (b) In the Church—R. W. Scholsser.

1925—The Attitude of Southern Pennsylvania Toward Education—Wm. Kinsey. The Mightiest Thing in the World—T. T. Myers.

1926—Putting the Fourth R Into Christian Education—H. K. Ober. The Development of the Soul—Frank N. Sargent.

1927—What Constitutes a Christian Education—J. E. Myers. Is Modern Education a Help or a Hindrance to Salvation—G. Howard Danner.

1928—Welfare Program—Child Rescue Work—Ida Lightner, D. Y. Brillhart. Care of the Aged—B. F. Lightner, J. L. Myers.

1929—Our Young Members—Starting Them in Church Work—Beulah Baugher. Keeping Them in Usefulness for the Church—L. Elmer Leas.

1930—Social Purity Program—Essay Contest—Address by J. M. Moore.

1931—Lecture—Travels in the Holy Land — Levi Fahnestock.

1932—Lecture—Enemies of Youth—H. K. Ober.

1933—Lecture—Modern Evils—How Best Fortify Our Youth—R. W. Scholsser.

1934—Lecture—Some Objectives of Christian Education—Dr. J. I. Baugher.

1935—Lecture—Trends in Education—A. C. Baugher.

1936—A Triumphant Christ for the World—C. D. Bonsack.

1937—Sermon—The New Testament Confessional—James M. Moore.

1938—Address—The Church—J. M. Blough, of India.

1939—Address—God's Ministers a Flame of Fire—I. E. Oberholtzer.

1940—Address—The Meaning of Christian Education—R. W. Scholsser.

1941—Educational Address—Warren Bowman.

Themes for Ministerial Meetings

1936—Christ in the Life of the Church.

1937—The Welfare of the Church.

1938—The Program of the Church.

1939—The Christian Ministry.

1940—Brethren in Christian Service.

1941—Building with Christ.

MINISTERIAL AND SUNDAY SCHOOL MEETINGS

Time	Place	MINISTERIAL		SUNDAY SCHOOL	
		Moderators	Secretaries	Moderators	Secretaries
1902—Nov. 6, 7	Huntsdale	J. A. Long E. D. Book		Wm. A. Anthony	
1903—Oct. 22, 23	East Berlin	H. M. Stover S. M. Stouffer		Wm. A. Anthony	
1904—Nov. 17, 18	York	G. G. Lehmer Wm. A. Anthony		Frances M. Leiter Sudie M. Wingerd	
1905—Sept. 7, 8	Waynesboro	J. A. Long Levi Mohler	C. L. Baker	Wm. A. Anthony J. A. Long	C. L. Baker Frances Leiter
1906—Nov. 1, 2	Huntsdale			S. M. Stouffer J. D. W. Deardorff	Frances Leiter
1907—Sept. 6, 7	Shippensburg	Wm. A. Anthony J. O. Smith	J. H. Keller	H. M. Stover J. A. Long	Abram S. Hershey Frances Leiter
1908—Sept. 25, 25	Bunkertown	Albert Hollinger C. L. Baker	H. M. Stover	C. L. Baker J. H. Keller	A. S. Hershey H. M. Stover
1909—Sept. 23, 24	Hanover			Wm. A. Anthony H. M. Stover	A. S. Hershey W. I. Shaffer
1910—Sept. 1, 2	Logansville			L. Elmer Leas C. L. Baker	Lizzie Knepper Keller Effie Fogelsanger
1911—Aug. 17, 18	York	C. L. Baker S. M. Stouffer	E. S. Miller	H. M. Stover M. A. Jacobs	H. H. Hollinger
1912—Aug. 22, 23	Mechanicsburg	J. A. Long Henry Beelman		M. A. Jacobs C. R. Oellig	Frances M. Leiter J. H. Keller
1913—Aug. 21, 22	East Berlin, Mummers	J. M. Mohler M. A. Jacobs	L. Elmer Leas	C. L. Baker L. Elmer Leas	J. H. Keller J. H. Keller
1914—Aug. 27, 28	Shippensburg	S. M. Stouffer	J. H. Keller	B. F. Lightner	Orca Miller

MINISTERIAL AND SUNDAY SCHOOL MEETINGS

MINISTERIAL				SUNDAY SCHOOL			
Time	Place	Moderators	Secretaries	Moderators	Secretaries	Moderators	Secretaries
1915—Aug. 5, 6	Carlisle	J. A. Long J. H. Brindle	C. H. Steerman	M. A. Jacobs H. M. Stover	A. S. Hershey C. L. Baker		
1916—Aug. 9, 10	Huntsdale	C. L. Baker C. R. Oellig	H. M. Stover	J. H. Keller J. E. Rowland	Helen G. Oellig J. J. Bowser		
1917—Aug. 18, 19	Farmer's Grove	J. H. Keller	H. D. Emmert	C. L. Baker H. M. Stover	L. Elmer Leas		
1918—Aug. 15, 16	Black Rock	C. L. Baker H. M. Stover	N. S. Sellers M. A. Jacobs	J. H. Keller S. M. Stouffer	L. W. Leiter M. A. Jacobs		
1919—Aug. 14, 15	York	C. R. Oellig	L. Elmer Leas	J. I. Baugher L. Elmer Leas	J. H. Brindle*		
1920—Aug. 13, 14	Upton	C. L. Baker M. A. Jacobs	E. J. Egan	J. E. Rowland C. L. Baker	E. J. Egan		
1921—Aug. 24, 25	Chambersburg	J. H. Brindle B. F. Lightner	J. E. Rowland	H. M. Stover J. H. Keller	J. E. Rowland		
1922—Aug. 26, 27	Loganville	C. L. Baker J. A. Long	A. S. Baugher	L. Elmer Leas M. A. Jacobs	A. S. Baugher		
1923—Aug. 29, 30	Prices	E. S. Miller J. H. Keller	J. J. Bowser	J. E. Rowland J. H. Keller	J. J. Bowser		
1924—Aug. 11, 12	Bermudian	C. L. Baker J. H. Keller	N. S. Sellers A. S. Baugher	M. A. Jacobs H. D. Emmert	M. A. Jacobs H. D. Emmert		
1925—Aug. 11, 12	Waynesboro	M. A. Jacobs J. J. Bowser	H. M. Stover K. D. Henry	C. L. Baker J. H. Keller	C. L. Baker J. H. Keller		
1926—Aug. 18, 19	Bunkertown	James M. Moore L. Elmer Leas	J. E. Trimmer C. R. Oellig	M. A. Jacobs T. P. Dick	M. A. Jacobs T. P. Dick		
1927—Aug. 17, 18	Mummerts	M. A. Jacobs C. L. Baker	H. M. Stover J. E. Myers	C. L. Baker J. H. Keller	C. L. Baker J. H. Keller		

*At the S. S. meeting of Aug. 13, 1920, it was decided that the Secretary of the Ministerial meeting shall hereafter be the Secretary of the Sunday school meeting.

MINISTERIAL AND SUNDAY SCHOOL MEETINGS

Time	Place	MINISTERIAL			SUNDAY SCHOOL		
		Moderators	Secretaries	Moderators	Secretaries	Moderators	Secretaries
1928—Aug. 15, 16	Carlisle	James M. Moore L. Elmer Leas	N. S. Sellers C. B. Sollenberger	M. A. Jacobs W. G. Group			
1929—Aug. 14, 15	New Fairview	C. L. Baker W. G. Group	C. E. Grapes S. C. Godfrey	C. L. Baker H. M. Stover			
1930—Aug. 13, 14	Black Rock	James M. Moore L. Elmer Leas	N. S. Sellers J. W. Whitaacre	M. A. Jacobs J. M. Moore			
1931—Aug. 12, 13	Upton	C. L. Baker Dan'l. Bowser	S. C. Godfrey C. E. Grapes	W. G. Group C. L. Baker			
1932—Aug. 10, 11	Free Spring Church	Levi K. Ziegler L. Elmer Leas	J. E. Myers N. S. Sellers	L. Elmer Leas M. A. Jacobs			
1933—Aug. 16, 17	First Church, York	S. C. Godfrey C. E. Grapes	C. B. Sollenberger J. W. Whitaacre	J. E. Rowland Levi K. Ziegler			
1934—Aug. 22, 23	Chambersburg	L. Elmer Leas Levi K. Ziegler	E. E. Baugher N. S. Sellers	G. Howard Danner S. C. Godfrey			
1935—Aug. 21, 22	Black Rock	G. W. Harlacher W. G. Group	J. E. Myers A. S. Baugher	J. J. Bowser H. M. Snavely			
1936—Aug. 26, 27	New Fairview	H. C. Muck	J. I. Thomas A. A. Evans (?)	C. E. Grapes M. M. Markey			
1937—Aug. 4, 5	Carlisle	S. S. Blough	G. Howard Danner S. C. Godfrey	H. M. Snavely Earl S. Kipp			
1938—Aug. 3, 4	Mummert	M. C. Valentine C. B. Sollenberger	Chas. A. Schwenk	N. S. Sellers Luke Buffenmyer			
1939—Aug.	Prices	S. M. Lehigh M. B. Mentzer	J. I. Thomas Robert Ditmer	Otho J. Hassinger J. L. Miller			
1940—Aug.	Huntsdale	W. A. Group	K. D. Henry	Earl Kipp J. A. Buffenmyer			
1941—Aug.	York	N. S. Sellers J. M. Danner	Robert Cocklin	Walter Keeney M. B. Mentzer			

Because of a lack of information concerning the early Ministerial Meetings an error had been made for several years on our Ministerial Meeting programs as to the number of meetings held in our district. To correct this error the following paper was presented to and accepted by the Ministerial Meeting of August 2, 1939:

Statement to Clarify the Number of Ministerial, Sunday School and District Meetings Held in the Southern District of Pennsylvania Since its Organization

The Southern District of Pennsylvania of the Church of the Brethren was organized in the Lower Cumberland Church in May, 1892. The first Ministerial Meeting thereafter was held in the York church in December of that year (1892). The first District Meeting was held in the Codorus church in April of the following year (1893). Two District Meetings were held in the year 1913 (April and October) thus equalizing the number of Ministerial and District Meetings.

The first Sunday school meeting was held in the Waynesboro church in June, 1899, seven years after the first Ministerial Meeting.

Hence the Ministerial Meeting held today is the 48th since the organization of the district; the Sunday school meeting of tomorrow will be the 41st; and the District Meeting in October will be the 48th.

Sudie M. Wingert,
Secretary of the Historical Committee.

SUNDAY SCHOOL MEETINGS

At a business meeting of the Antietam Congregation on April 8, 1899, a paper was presented from the officers and teachers of the Waynesboro Sunday School asking permission to hold a general Sunday school meeting composed of the Waynesboro and neighboring schools of the German Baptist Brethren. Permission was granted.

At the District Meeting of Southern Pennsylvania four days later (April 12, 1899) a petition was presented from the York church asking permission to hold a district Sunday school meeting in the Southern District of Pennsylvania. The petition was granted.

Before the adjournment of the District Meeting, Elder Jacob Snider of the Antietam Congregation who was a member of the Waynesboro Sunday School, extended an invitation to those interested in Sunday school work to come to Waynesboro for the first district Sunday school meeting. A few weeks later the following invitation was sent to the schools of the district:

TO WHOM PRESENTED:

You, with all friends of Sunday School Work
Are hereby cordially invited to be present at the
Session of a Sunday School Meeting of
The German Baptist Brethren,
Of the Southern District of Pennsylvania,
(Authorized by the York District Meeting)
To be Held in Waynesboro Church on
7th and 8th of June, 1899.

Committee on Invitation and Transportation,
Jos. E. Rohrer, F. S. Boerner, and J. C. Emmert.

* * * *

Following is a copy of the program of this first district
Sunday school meeting:

SUNDAY SCHOOL MEETING
of
THE GERMAN BAPTIST BRETHREN
of
SOUTHERN PENNSYLVANIA
June 7th and 8th, 1899
WAYNESBORO, PENNSYLVANIA

WEDNESDAY EVENING, JUNE 7th

Sermon-----Elder W. J. Swigart

THURSDAY, 9:00 O'CLOCK A.M.

Organization
Address of Welcome-----Harvey Emmert
Responsive-----Albert Hollinger
Music
Topic—"The Purpose of a Sunday School
Meeting"-----W. A. Anthony
Music
General Discussion—"Further Benefits Which May be Derived
from Such Meetings"
Music
Topic—"The Sunday School Organization and
Government"-----Benj. Ranck
General Discussion
Music
Queries-----U. W. Harshman
Essay—"The Sunday School Teacher"---Mrs. Sarah K. Saylor
General Discussion
Music

THURSDAY, 1:30 O'CLOCK P.M.

Special Song Service	
Topic—"Helps and Literature for Sunday School Work"	G. G. Lehmer
General Discussion	
Music	
Topic—"Home Training in its Relation to Sunday School Work"	H. Shellenberger
General Discussion	
Music	
Topic—"How May the Sunday School Aid in Maintaining the True Conception of Plainness?"	J. D. W. Deardorff
General Discussion	
Music	

BUSINESS SESSION, 5 TO 6 P.M.**THURSDAY EVENING, 8:00 O'CLOCK**

Music	
Essay—"Woman's Work in the Sunday School"	Mrs. Wealthy Burkholder
Address—"From Sunday School Scholar to Church Member"	Joseph Long
Music	
Address—"How to Put in Practice What We Have Heard"	F. D. Anthony
Valedictory—"The Holy Spirit"	C. H. Balsbaugh
Music	

* * * *

The organization of this meeting was as follows: Moderator, W. A. Anthony; assistant moderator, C. R. Oellig; secretary, A. S. Hershey; assistant secretary, E. S. Rinehart.

During the business session from 5 to 6 P.M. "An ideal constitution for our Sunday School Meeting was presented by C. C. Johnson". It was "adopted by the meeting after a few slight changes" were made.

C. C. Johnson, J. G. Miller, J. D. W. Deardorff, Lizzie Lehmer, and Sudie Wingert were appointed as a committee to select a list of 100 books suitable for a Sunday school library.

"The following executive committee was appointed to serve the ensuing year: Mitchel Stover, A. S. Hershey, Harry Shellenberger, Kate W. Baughman, and Wealthy Burkholder."

The Sunday School Meeting for 1900 was held in the York church on December 27 at which time G. G. Lehmer was moderator and J. G. Miller, secretary. At this meeting Anson Good was elected as our first Sunday school treasurer.

At the meeting in the Good Will Church, Lost Creek Congregation, on August 23, 1901, only seven schools were represented. Joseph Long was moderator and Sudie M.

Wingert, secretary. Brother C. G. Trimmer, of York, Pennsylvania, was delegated to represent this meeting at the ministerial meeting in the fall and ask it to consider the propriety of hereafter holding these two meetings at the same place, and of having the Sunday school meeting the day preceding or day following the ministerial meeting.

No report is given in the minutes concerning the response to this request but the printed programs for the next year were for the ministerial and Sunday school meeting at the Huntsdale meeting house, November 6 and 7, 1902. Since then they have always been held at the same time and place.

Gleanings from Sunday School Meeting Minutes

September 8, 1905—It was decided to print the minutes of this meeting and distribute them in the Sunday schools.

November 2, 1906—Decided to make a full report of next year's ministerial and Sunday school meeting.

September 7, 1907—Decided to employ a shorthand reporter for the ministerial and Sunday school meetings next year. Also decided "to hold a collection at the close of the evening session of the ministerial meeting".

August 11, 1908—York Sunday School asked that these meetings be held on Wednesday and Thursday instead of Thursday and Friday. Tabled. Reconsidered the printing of the *full report* of the ministerial and Sunday school meetings. Decided to print the annual report in booklet form and that a nominal price of 15 cents per booklet be paid by each congregation for the number they order.

September 24, 1909—The treasurer's report showed a deficit of \$84 due to his not being able to dispose of all reports of the last year's meeting.

September 2, 1910—Decided not to have any more full reports printed until further investigation proves it to be wise.

Decided that for three years this meeting be held not later than August 25.

"Resolved that all ministers in attendance at our Sunday school meeting shall have the privilege of voting with the delegate body in the business session."

District secretary, J. H. Keller, reported a church membership of 3,743 in the district. (Our district occupies a territory of nearly 10,000 square miles, August, 1911.)

August 18, 1911—Secretary reported that Waynesboro Sunday School graduated 17 teacher training pupils.

August 23, 1912—Decided to publish all papers read at this Sunday school meeting.

August 22, 1913—Decided to print Ora Good's paper.

August 16, 1918—Owing to the rambling vote according to the old method of election, it was decided that in the future, nominations for office shall be made before voting.

August 15, 1919—In response to a petition from the Waynesboro Sunday School, it was decided that the Sunday schools of our district should contribute funds for the purchase of an automobile for the use of our workers at Vada, India. It was also decided that each Sunday school should take a special offering for this purpose during the month of September and forward it to the General Mission Board before October 1.

August 13, 1920—Decided that the secretary of the ministerial meeting shall hereafter be the secretary of the Sunday school meeting also.

August 24, 1921—Report was made that auto has been purchased and is now on field.

August 17, 1922—"Decided that all officers except secretary shall be elected by ballot from nominations. The nominations shall be limited to the delegates."

August 24, 1924—(P. 8) A request was presented by the Children's Aid Society of the district asking that "This meeting recommend that each school in our district lift an offering each year on Children's Day for the work of the Children's Aid Society". Request was granted.

August 12, 1925—"The Sunday School Board which was created by the District Meeting of 1924 were named as follows: H. J. Shellenberger, Trostle P. Dick, Ralph Lehman, N. S. Sellers, G. Howard Danner.

"In order to encourage our young people, our district joined with Eastern Pennsylvania in holding our first joint Young Peoples Conference at Salunga, July 29. The meeting proved to be a success and a resolution asking to have it continued was passed unanimously."

August 18, 1927—"We would call attention to a change made by the General Sunday School Board which changes the end of the Sunday school year from December 31 to September 30."

August 16, 1928—On motion it was decided that we recommend all schools to begin their school year October 1, including the change in the time of their organization.

August 17, 1933—Board of Christian Education petitioned the meeting: "That every Sunday school in the district be requested to send a yearly offering with their delegates to the annual Sunday school convention for the promotion of the work of the board". Passed.

August 23, 1934—(P. 8). Following resolution from Board of Christian Education was adopted: "Be it resolved that: This convention urges our churches, ministers, teachers, and Sunday schools to make a renewed effort to establish those to whom they minister more firmly in the faith of Jesus Christ and His Gospel, in the hope that such anti-Christian influences as Nazism and kindred influences may be intelligently combatted."

August 23, 1934—(P. 7). A suggestion was made to change the method of organization in order to conserve time now used in organizing. A motion was carried requesting the Board of Christian Education and the Ministerial Board to draft a query and present it to the District Meeting, requesting the district to authorize the program committee of each respective meeting to effect the organization.

At the District Meeting in 1934 (District Meeting Minutes, p. 35, paper 8), the above named boards presented the following paper which was accepted:

“Having been asked by the Sunday School Meeting of 1934, held in Chambersburg, August 23, to formulate a simple plan for electing the officers of the annual ministerial and Sunday school meetings, we beg to submit the following plan:

“The program committee shall prepare a ballot, nominating two persons for each office, namely, moderator of the Ministerial Meeting, secretary, and moderator of the Sunday School Meeting. The moderator of the Ministerial Meeting and the secretary are to be elected in a business session of the Ministerial Meeting. The moderator of the Sunday School Meeting is to be elected in a business session of the Sunday School Meeting. The one receiving the highest number of votes shall be declared elected and the other shall be the assistant in each instance. In the event of a tie vote the one first named on the ballot shall be declared elected and the other shall be the assistant in each instance.

“The secretary and assistant secretary elected in the Ministerial Meeting shall serve also in the Sunday School Meeting.

“The officers shall serve in their respective offices in the meetings held the year following their election.

“Ministers shall constitute the voting body in the Ministerial Meeting. Delegates to the Sunday School Meeting shall constitute the voting body in the Sunday School Meeting.”

District Sunday School Treasurer

1900—Anson Good, one year.

1901—J. O. Smith, one year.

1902 and 1903—J. H. Shellenberger, two years.

1904—C. J. Trimmer, 14 years (resigned).

1918—H. J. Shellenberger, McAllisterville, Pennsylvania, eight years. (Served until death.)

1926—Norman Shellenberger, eight years, when office of Sunday school treasurer was discontinued by recommendation of the Board of Christian Education, (1934).

District Sunday School Secretary

1898—"This District Meeting decided to authorize the moderator to appoint a committee of three brethren on Sunday school statistics, and they to report yearly to the District Meeting," appointment, W. A. Anthony, three years; Orville V. Long, two years; S. M. Stouffer, one year.

1899—"Meeting dismissed the Sunday school committee that was appointed in 1898. The moderator appointed W. A. Anthony Sunday school secretary for the district to serve one year and the appointment was confirmed by the meeting."

The district Sunday school secretary was elected annually by the District Meeting until 1907 when in response to a request from the Sunday School Meeting the delegates of the latter meeting were given the privilege of electing the district secretary. At the district meeting of 1914 the District Meeting again assumed the privilege of electing the district Sunday school secretary in accordance with the Annual Meeting minutes of June 23, 1914. The secretary was thereafter elected for a term of three years and given the privilege of appointing his own assistants. In 1934 by recommendation of the Board of Christian Education the office of Sunday school district secretary was discontinued.

District Sunday School Secretaries

1899—W. A. Anthony, seven years, (resigned).

1906—J. H. Keller, 17 years, (resigned).

1923—Howard Danner, 11 years, (until office was discontinued in 1934).

Annual Report of the German Baptist Brethren Sunday Schools of the Southern District of Pennsylvania, for the Year Ending December 31, 1905

	<i>LOCAL CONGREGATIONS AND SUNDAY SCHOOLS</i>	<i>Total Enrollment</i>	<i>Average Attendance</i>	<i>Number of Teachers</i>	<i>Amount of Money Raised Within the Year</i>	<i>Amount of Money Given to Missionary and Benevolent Purposes</i>	<i>No. of Months in Session</i>	<i>No. of S. S. Scholars Converted Within Year</i>	<i>Teachers Meetings</i>	<i>Home Department</i>
Antietam—										
Welty -----	65	38	7	\$	25.48	\$ 4.50	9			
Mt. Vernon -----	62	38	3		16.00		6	4	1	
Waynesboro -----	270	207	17		229.36	12.00	12	20	1	1
Back Creek—										
Upton -----	70	55	8		71.56	44.00	12	1		
Shanks -----	75	40	8		40.00	15.00	12	6	1	1
Brants -----	61	34	6		15.24	2.71	6			

*LOCAL
CONGREGATIONS
AND
SUNDAY SCHOOLS*

		Total Enrollment	Average Attendance	Number of Teachers	Amount of Money Raised Within the Year	Amount of Money Given to Missionary and Benevolent Purposes	No. of Months in Session	No. of S. S. Scholars Converted Within Year	Teachers Meetings	Home Department
Codorus—										
New Freedom	---	76	44	7	38.72	12.50	12	3		
Pleasant Hill	---	33	6	5	6.00		6			
Marks	---	39	25	5	14.13		8			
Codorus	---	99	57	9	71.21	20.00	12		1	
Falling Springs—										
Browns Mill	---	50	30	6	42.00	30.00	10	1	1	
Hanover—										
Hanover	---	60	34	6	30.00	5.00	12		1	
Lower Cumberland—										
Mechanicsburg	---	141	66	12	73.00	17.30	12		1	
Pleasant View	---	75	55	9	48.26		12			
Bakers	---	86	57	8	34.00	14.62	12	3		
Lost Creek—										
Good Will	---	130	90	14			6	10		
Marsh Creek—										
Marsh Creek	---	60	38	3	19.00		7			
Perry—										
Three Springs	---	43	30		10.55		6			
Ridge—										
Ridge	---	62	55	6	34.87	15.00	9	2		
Maple Grove	---	60	37	5	15.00		6			
Shippensburg	---	70	50	7	51.27	15.00	12	2		
Sugar Valley—										
Eastville	---	58	40	6	14.73					
Upper Conewago—										
East Berlin	---	105	60	9	45.79	15.10	12	2		
Upper Codorus—										
Black Rock	---	75	61	6	6.25		12			
Upper Cumberland—										
Green Spring	---	60	54	6	30.50	10.00	6			
Huntsdale	---	90	50	7	85.00	20.00	6			
York—										
York	---	292	179	22	370.68	240.51	12	14	1	1
Totals	-----	2,367	1,530	107	\$1,438.60	\$493.24		69	6	4

J. H. Keller, District Secretary.

Missions in Our District Sunday School

November 7, 1902—Petition, “We, the Sunday school of Waynesboro, Pennsylvania, do ask that this Sunday School Meeting consider the question of the Sunday schools of Southern District of Pennsylvania supporting a missionary in the field”. Deferred one year.

October 23, 1903—C. R. Oellig was appointed to ask each Sunday school in the district how much money it will contribute annually for a period of five years toward the support

of a missionary on the foreign field or how much it will contribute for a missionary at home.

"Decided to give \$15 for home mission work."

September 8, 1905—Report of Brother C. R. Oellig on missionary project. Thirteen schools have pledged to assist. Preference being for home missions.

November 2, 1906—Report of Brother C. R. Oellig on missionary project. Thirteen schools have pledged to assist. One hundred eighty-three dollars and fifty cents (\$183.50) has been pledged to be paid annually by the Sunday schools for a term of five years for support of a district Sunday school missionary as follows: Bakers, \$5; Buffalo, \$5; Codorus, \$20; East Berlin, \$5; Good Will, \$15; Green Spring, \$10; Hanover, \$5; Huntsdale, \$25; Mechanicsburg, \$6.50; New Freedom, \$12; Ridge, \$10; Shank, \$5; Waynesboro, \$30; Welty, \$5; White Spring, \$5; York, \$25.

Our district Sunday school secretary, J. H. Keller, was appointed our district Sunday school missionary.

September 7, 1907—"It was agreed to reconsider the supporting of a district Sunday school missionary. Also agreed that the amount pledged by the Sunday schools should be used to support a home missionary in the Southern District of Pennsylvania."

September 24, 1909—Decided that the money of the Sunday school for district work be paid annually by Sunday school treasurer to the District Mission Board to be used by them for missionary work in the district, keeping in mind the work of the Sunday school.

August 28, 1914—Professor F. F. Holsopple, representing the Anti-Saloon League, gave a very helpful address on temperance work. Offerings turned over to World Wide Mission Fund.

August 19, 1917—"The treasurer called attention to the surplus that was in his hands. Decided that secretary be empowered to call on help to do more work throughout the district and thereby make use of the surplus."

August 16, 1918—(P. 5). It was decided to support a missionary on the foreign field. Also that: "the moderator appoint a committee of three to draft plans for the support of the missionary to present the same at a later stage of the meeting". Committee—E. S. Miller, C. L. Baker, and H. M. Stover.

1918—(P. 7). Committee presented following: "We, the Sunday School Meeting of the Church of the Brethren of Southern District of Pennsylvania in convention assembled this 16th day of August, 1918, in behalf of the Sunday schools that we represent, do heartily and unanimously agree to support a missionary on the foreign field.

“The cost of maintenance shall be paid each year by the treasurer of the Sunday School Meeting from a fund created for that purpose.

“Special offerings shall be taken quarterly by each Sunday school and sent to the treasurer for this specific work.

“We recommend that a committee of three be appointed who shall look out among us young men and women who are willing to be used in the Lord’s work on the foreign fields.” Report accepted.

August 15, 1919—It was decided that a committee of three be appointed to find a suitable person for the foreign field.

“It was also moved and passed that the said committee at once confer with the General Mission Board relative to the support of a missionary now in the field: such support to continue until they find some one from our district.”

August 13, 1920 — Above committee reported no missionary available. Committee continued.

August 25, 1921—Committee reported there is no missionary on field not provided for.

August 17, 1922—“It was decided that the Sunday schools of the Southern District of Pennsylvania shall support Brother Adam Ebey located in Ahwa-Dang, India.

August 30, 1923—Decided to donate to the General Mission Board \$550 for the purpose of sending another missionary into the field.

August 14, 1924—Decided to support two foreign missionaries instead of one during the year 1925.

Unanimously decided to donate \$400 to the Home Mission Board.

August 12, 1925—“We, the Mission Board of Southern Pennsylvania, kindly ask the Sunday schools of the district, assembled in convention in Waynesboro, to give yearly to the treasurer of the board, an amount equal to the amount given to the General Mission Board, for the support of Brother Ebey. This amount to be used in mission work in the district looking toward the employment of a field worker.” Paper unanimously passed.

August 19, 1926—Decision to support a second missionary on the foreign field was effective for the year 1925 only.

August 18, 1927—The treasurer was instructed to pay to the district mission treasurer the same amount that he sends to the General Mission Board.

August 13, 1931—Decided to continue support of Brother Ebey another year.

August 11, 1932—“Decided to give \$550 for support of Sister H. Stover Kulp on the African field, since Brother Adam Ebey does not now serve as a missionary.

1937, 1938, 1939, 1940—Continuing the support of Mrs. H. Stover Kulp.

CHAPTER IX

WOMEN'S WORK ORGANIZATION

Aid Societies were functioning in the churches of Southern Pennsylvania for many years prior to the organization of Women's Work as we have it today (1941). There were 18 such working groups of women, at one time, who proved themselves most self-sacrificing and enthusiastic in their efforts to provide for the needy at home, to share in promoting the work of the church, and to do their bit in sending the Gospel of the Lord Jesus Christ to those who had never heard of God's Plan of Salvation. Their work was indeed significant and far reaching. Many good deeds done in the early days stand today as testimony to their credit. Through a number of years records of their work were cared for by a district secretary, until in 1929-1930 when many districts of the Brotherhood were organizing for a definite and larger program of activity for the women of the church.

There being a strong sentiment among some of the district Aid Societies of Southern Pennsylvania for a District Women's Work Organization, our district secretary of Sisters' Aid Societies, Mrs. C. E. Grapes, recommended in her report to District Meeting of 1930, "That a short period be arranged on Tuesday of the next year's District Meeting for organization."

Accordingly in the forenoon of October 27, 1931, at District Meeting in the Carlisle Church, the women of the district held a meeting under the leadership of Mrs. Ross Murphy—the national president of Women's Work in the Church of the Brethren.

At this time it was unanimously agreed to carry forward the "Larger Women's Work Project", and three persons were chosen, who in connection with the secretary (Mrs. C. E. Grapes) should formulate some plan by which a fuller and permanent organization might become effective. The following persons were elected to work out this program: Mrs. Grace Ziegler, Mrs. Jesse Whitacre, Miss Sudie M. Wingert. They presented to District Meeting of 1931 the following paper, which was approved:

"The women of the Church of the Brethren of Southern Pennsylvania, in the general assembly at Carlisle, October 27, unanimously decided to carry forward the larger Women's Work program as outlined by the General Brotherhood and authorized by Annual Conference.

"As a step toward developing this program we recommend to District Meeting assembled at Carlisle, October 28,

1931, the following Woman's Work Organization for one year:

- “1. That Sister C. E. Grapes be retained as secretary-treasurer, and Sister Grace Ziegler as director of Women's Work, with Sisters Sudie Wingert and Jessie Whitacre as additional members.

“Our thought is that these officers continue in office for one year, the permanent program and period of office of each to be worked out at a conference of women to be held sometime previous to the District Meeting of 1932, to which it will be presented for approval.” “Mrs. C. E. Grapes.” (Approved.) (Copied from the minutes of District Meeting of 1931.) Minutes for 1932 as follows:

At District Meeting 1932, October 25 at 2 P.M.—A woman's meeting was held in the Codorus Church. Mrs. Grace Ziegler, the director of Woman's Work for the district, presided. Devotions were conducted by Miss Emma Miller. Mrs. Ziegler gave an address on “The Woman's Work Program as Seen from Anderson”. She pointed out the many ways by which we can share our spiritual heritage. We were impressed with our responsibility to do our bit in helping others. Our attention was directed to the resources which are ours through the promise of Christ, “Lo, I am with you always.” A temperance reading entitled “Hettie Rea” was effectively given by Mrs. Jos. Rittenhouse. The ladies' choruses of Codorus and York each furnished special music. Closing devotions were in charge of Mrs. J. I. Thomas, of Smithsburg, Maryland.

During the business period of this meeting, the committee which had been appointed at the last District Meeting to draft a plan for permanent organization submitted these recommendations:

“We, your committee appointed by the women and approved by the District Meeting of Southern Pennsylvania assembled at Carlisle, October 27, 28, 1931, to present some plan by which a permanent organization of the larger (program) of Women's Work in the district might be effected, beg to submit to District Meeting through elders' meeting, the following plan:

- “1. That the organization shall consist of the following officers: President, Vice President, Secretary-Treasurer, Director of Missions, and Director of Children's Work.
- “2. That the president, vice president, secretary-treasurer, and director of missions shall each serve for a term of three years, and shall not succeed themselves in office. The director of Children's Work is to be appointed by the Board of Christian Education.

- "3. That these officers collectively shall be known as the District Council of Women's Work.
- "4. That the council be responsible: (1) for arranging for public programs, to be held from year to year in connection with District Meeting, and such other meetings and services as are necessary to promote the work. (2) for appointing a nominating committee whose duty it shall be to nominate persons for offices to be filled from year to year.
- "5. That the voting power of this organization be vested in the women delegates to the Women's Work meeting, sent from the various churches. Assuming that the membership of each church is one-third women we recommend that each church be represented by two delegates for the first 50 women or less, and one delegate for each additional fifty women.
- "6. In order that all offices do not become vacant at the same time, and that our organization may become uniform, we further recommend: (1) that the president whom we elect at this meeting, serve for a period of three years; (2) that the vice president and secretary-treasurer serve for a period of two years; (3) that the director of missions serve for one year.
- "7. That at the expiration of this period, only the last three named may succeed themselves in office for a period of three years.

"Respectfully submitted,

"Mrs. Grace Ziegler,
 "Mrs. C. E. Grapes,
 "Miss Sudie M. Wingert,
 "Mrs. J. W. Whitacre."

(Passed).

Copied from District Meeting minutes, 1932:

The following officers were elected: President, Mrs. Grace Ziegler, (three years); vice president, Miss Margaret Oellig, (two years); secretary - treasurer, Mrs. C. E. Grapes, (two years); director of missions, Mrs. Harper Snavely, (one year).

It was decided that the officers of this meeting should draw up a resolution pledging our support to the preservation of the Eighteenth



MRS. GRACE ZIEGLER,
First President of
Women's Work.

Amendment to the Constitution and that this should be sent to the President of the United States and be published in the York City papers.

In the evening we showed pictures of our women at work in India, China, and Africa. Mrs. J. W. Whitacre led the devotions at this service. A gratifying interest was manifest in these meetings.

The minutes for 1933 are as follows:

The Woman's Work meeting for 1933 was held in the Hade Church, October 24, 2 P.M. Mrs. John Krape as chorister; worship service, Mrs. H. M. Snavely; business period; special music; talk, "Women's Ministry", Mrs. Florence Gibbel, Lititz, Pennsylvania; hymn 713; temperance talk, Mrs. D. K. Miller, Mechanicsburg; special music, ladies' quartet, Waynesboro, Pennsylvania; "Our National Project", Miss Ida Shoemaker; offering; closing meditations, Mrs. J. E. Thomas.

At the business session of this meeting, Mrs. John Krape was chosen as director of missions.

Minutes for 1934 as follows:

"At two P.M. October 30, 1934, the women of Southern District of Pennsylvania convened in Women's Work meeting at the Huntsdale Church. The president of the organization presided. The first feature of this program was the business session, at which time Mrs. T. C. Stambaugh, Mrs. Lydia Gipe, and Miss Sudie Snively served as a nominating committee to choose persons for vice president and secretary-treasurer. Election of officers resulted in choosing: Vice president, Miss Ora E. Good, of Waynesboro, Pennsylvania, (three years); secretary-treasurer, Mrs. Bertha Madeira, of York, Pennsylvania, (three years).

"Minutes of the last meeting were read by Mrs. C. E. Grapes and accepted by the organization. Mrs. Grace Ziegler gave a brief address urging the women to carry on to the best of their ability, to meet the goal of our project work. After which the following program was rendered with the theme—"Christ in the Life of the Home": Worship service, Mrs. Lydia Gipe, York, Pennsylvania; talk, "A High School Girl's Problems", Irene Shuman; talk, "Obligation of the Home as it Relates to These Problems", Mrs. J. A. Buffenmyer; special music, Ridge Ladies' Chorus; talk, "The Pagan Home as Compared with the Christian African Home", Faye Moyer; offering; special music, Chambersburg Chorus; closing meditations, Mrs. Emma Wadsworth; mizpah benediction."

Through the efforts of Mrs. Ziegler in the spring of 1935, (May), Mrs. Elizabeth Rosenberger Blough visited and addressed the mothers and daughters groups of the following churches: Waynesboro, Greencastle, Chambersburg, Shippensburg, Carlisle, and Mechanicsburg. The only expense of this

effort was Mrs. Blough's fare from Hatfield, Pennsylvania, which was cared for by contributions from these churches.

1935—Theme, "Christ in the Life of the Church": On Tuesday, October 29, 1935, at 2 P.M. the women of the district met for the Women's Work program in the Bunkertown Church of the Brethren, Lost Creek Congregation. The chorister, Mrs. John Krape, of York, Pennsylvania, led the song service, and the devotions were led by Mrs. M. J. Brougher. The business period was conducted after the usual routine of reports. At this time the vice president, Miss Ora E. Good, Waynesboro, Pennsylvania, presided, due to the vacancy caused by the death of our beloved president, Mrs. Grace Ziegler, who, in June of this same year, passed on to her reward. This made it necessary to elect a president, and Miss Ora Good, vice president, was chosen to that office. An election was then held to fill the office of vice president to which Mrs. J. I. Thomas, Smithsburg, Maryland, was called.

A form of resolutions upon the death of Mrs. Ziegler were prepared and signed by the Council of Women's Work in behalf of the organization. This paper was read and approved at this service, then forwarded to her bereft husband, a copy of which was placed upon the minutes of Women's Work secretary record.

The program continued with special music by the Roth Quartette; roll call and responses by District Aid Societies; special music, Waynesboro (Misses Oller and Gearhart); offering, \$21.08; special music, Waynesboro (Misses Oller and Gearhart); closing devotions, Mrs. C. E. Grapes; receipts for the year 1934-1935, \$341.29.

1936—Theme, "Christ in the Life of the Community". On Tuesday, October 29, the women of the district met in the Bermudian Church at 2 P.M. Song service, led by Mrs. John Krape, York, Pennsylvania; devotions, Mrs. John E. Rowland; business, reports of secretary and treasurer, (at this session the election was held to fill the office of director of missions, Mrs. John Krape having served a term of three years; Mrs. H. M.



MRS. W. L. WIDDOWSON,
Director of Children's Work.

Snavely, Carlisle, Pennsylvania, was chosen to fill the office of director of missions; at a previous date, Mrs. W. L. Widdowson, Waynesboro, Pennsylvania, was chosen to the office of director of children's work in the district by the Board of Christian Education); music, York, Pennsylvania, Ladies' Chorus; reading, Lillian Arnold; talk, "Living Outside the Home", Mrs. H. M. Snavely; music, the Misses Shearer; address, "Work Among the Women in Africa", (missionary) Mrs. H. Stover Culp; offering, \$17.35; prayer; receipts for the year 1935-1936, \$266.36.

1937—Theme, "Christ in the Life of the World". Tuesday, October 26, the women of the district met in the Marsh Creek Church of the Brethren at 2 P.M.

Song service, Mrs. John Krape; devotions, Mrs. Miriam Boldosser; special music, Marsh Creek Aid Society.

Business, reports of the secretary and treasurer. At this time two terms of office expire, the secretary-treasurer, and vice president. A nominating committee provided names for nomination. Mrs. Bertha Madeira was re-elected secretary-treasurer and Mrs. J. I. Thomas was re-elected vice president.

Mrs. H. M. Snavely, Director of Missions, gave a report of her work. The mission study books were presented for the year's study.

In May of 1937 five of our groups of women in the district enjoyed the high privilege and pleasure of having Mrs. Minnie Bright, missionary to China, as their guest speaker at mother and daughter meetings. These were Mechanicsburg, Carlisle, Waynesboro, Welty's, and York.

This year six of our congregations were added to our group of contributors to the National Project Fund.

Special music, Miss Keeny; offering, \$12.90; closing devotions, Mrs. J. I. Thomas; receipts for year, \$301.57 (October 1936-October 1937).

1938—During the year 1938 the women of the district met in the New Fairview Church at 2 P.M. with the following program:

Opening song, "Breathe Upon Us Holy Spirit"; devotions, Mrs. S. S. Blough; opening remarks, by president, Ora E. Good; music and business period; at this time the president's term of three years (after a motion was made and carried that the ruling be set aside which provided for the president serving only a period of three years) as found in minutes of District Meeting, 1931, Rules of Organization; the president was re-elected; report of director of missions, Mrs. H. M. Snavely; conference items, Mrs. L. K. Zeigler; music; talk, "Our Women's Work, Past and Present", Mrs. Eleanor Meritz; talk, "Women and Youth of China", Mrs. I. E. Overholtzer (missionary); offering amounted to \$13.16; total receipts for the year, \$347.61 (October 1937-October 1938).

1939—The women of the district met in the Three Springs Church, Perry County.

Song service, Mrs. J. I. Thomas; opening song, "Fill Me Now"; devotions, Mrs. Mervyn Mensch; opening remarks, Miss Ora Good; music, "Come Power of God", Good, Snyder, Thomas, Leiter; business, reports of secretary-treasurer read.

The director of missions term of office expired at this time and Mrs. H. M. Snavely was chosen to succeed herself. During the year in July our Women's Work Organization was asked to supply speakers for the Women's Work periods two days of Camp Harmony Adult Assembly. Mrs. L. K. Ziegler and Mrs. W. L. Widdowson served on these occasions.

Remarks by director of missions, Mrs. H. M. Snavely; presentation of work for children, Mrs. W. L. Widdowson; reports of the work of each church in district; talk, Mrs. Irene Bittinger (missionary to Africa); music, "Send the Light", (quartette), Good, Snyder, Thomas, Leiter; offering, \$13.79; receipts for year, \$574.00 (October 1938-October 1939).

1940—The women of the district met in the Ridge Church, Cumberland County, October 29, at 1:30 P.M.

Song service, led by Mrs. Roth; devotions, Mrs. J. A. Buffenmyer; opening remarks, Ora E. Good.

Business, reading of secretary and treasurer reports. At this time we had the election for two officers, Mrs. Mary Volland, East Berlin, Pennsylvania, was chosen as vice president to succeed Mrs. J. I. Thomas. Mrs. Ruth Murphy Harlacher was chosen as secretary-treasurer to succeed Mrs. Bertha Madeira. Each of these out-going officers had very faithfully served two terms of office. Names were chosen by a nominating committee of three, and voted upon by ballot by delegates to this meeting.

Remarks by the director of missions, Mrs. H. M. Snavely; special music, Roth Quintette; talk, "Our Relief Program", Mrs. L. K. Ziegler; talk, "Children's Work", Mrs. W. L. Widdowson; music, Roth Quintette; address, Mrs. E. K. Ziegler (missionary to India), subject, "Our Women's Project Working in Relation to Women in India"; offering and prayer, Mrs. J. A. Buffenmyer; closing remarks and benediction, Ora E. Good; receipts for the year 1939-1940 (October to October), \$579.24.

In July, 1940, the cabinet of Women's Work of Southern District of Pennsylvania selected the speakers and subjects for five periods of discussion on Women's Work at the Camp Harmony Adult Assembly. These speakers were to be chosen from the entire area of Pennsylvania, and the following persons responded:

Mrs. George Detweiler, subject, "Our Girls and the Problem of Alcohol and Nicotine"; Mrs. H. B. Heisey, subject, "The Daughter and Her Mother"; Mrs. A. C. Baugher, subject, "Old Fashioned Virtues in the Home"; Mrs. Ernest Brumbaugh,

WOMEN'S WORK OFFICERS, 1941
First row, left to right: Mrs. H. M. Snavely, Mrs. C. E. Grapes, Mrs. Ruth Murphy Harlacher, Miss Ora Good, Mrs. J. I. Thomas. Second row: Mrs. Eliza Krape, Mrs. Bertha Madeira, Miss Margaret Oellig, Mrs. Mary Volland.



subject, "Open Discussion and Question Box on Home Problems"; Mrs. J. I. Thomas, subject, "The Touch of His Hand".

The year 1940 brought to the work much suffering, sorrow and distress through the war devastation and entanglement in the far east. We, the women of the Southern District of Pennsylvania, united to do our bit in helping to relieve the conditions of suffering and distress among these people, and to effect activity along this line, a letter was prepared for the people of our district urging them to respond to the call for used and new clothing, or money as they deemed wise and prudent. This was presented at the district ministerial and Sunday school meeting in August, 1940, and an effort was made to get it before each of our congregations.

In response many garments were made and used clothing contributed, also contributions of cash. These were sent to the Friends Committee store room in Philadelphia to await proper distribution. The gifts in money were taken care of by the Brethren headquarters at Elgin.

The foregoing closes the work up to January, 1941.

- P.S.—1. Each year envelopes are distributed to the various churches for the contribution to the National Project Fund which is for the education of women and girls in the schools of India, Africa, and China. The Southern District of Pennsylvania quota to this fund being \$629.00 each year.
2. Early in January of each year a letter goes out to each church from the District President of Women's Work as a recognition and encouragement to each group to put forth every effort in helping lift women and girls of foreign lands as well as those of our own country, and it is our purpose through these efforts to bring to them a knowledge of Christ and His saving power which is for the entire human family.

Women's Work

The following is the amount of money received each year since the organization started, from October to October:

1931	-----	\$ 65.00
1932	-----	254.52
1933	-----	278.57
1934	-----	341.29
1935	-----	266.36
1936	-----	301.57
1937	-----	347.61
1938	-----	574.00
1939	-----	579.24
1940	-----	514.39

The following officers and terms of office January to January. Elections held in October.

For President—Mrs. Grace Ziegler served October, 1932, to June, 1935; Miss Ora E. Good served from January, 1936, to January, 1942.

For Vice President—Miss Margaret Oellig served from October, 1932, to October, 1934; Miss Ora E. Good served from October, 1934, to January, 1936; Mrs. Helen Thomas served from January, 1936, to January, 1941; Mrs. Mary Volland served from January, 1941, to January, 1944.

For Secretary-Treasurer—Mrs. C. E. Grapes elected and served from October, 1932, to January, 1935; Mrs. Bertha Madeira served from January, 1935, to January, 1941; Mrs. Ruth Murphy Harlacher served from January, 1941, to January, 1944.

The Director of Missions—Mrs. H. M. Snavely served from 1932 until 1933; Mrs. John Krape served from January, 1934, to January, 1937; Mrs. H. M. Snavely served from January, 1937, to January, 1943.

CHAPTER X

YOUNG PEOPLE'S WORK IN SOUTHERN PENNSYLVANIA

The earliest record of district organization in young people's work in the Southern District of Pennsylvania is found in well kept minutes in the possession of Lillian Good, Waynesboro, the present secretary of the cabinet of the Western Zone organization of the district. The record shows that on April 20, 1933, Dan West, National Director of Young People's Work, met with a group of representatives from the young people of some of the surrounding churches (surrounding Waynesboro) and chose Evelyn Benedict, of Waynesboro, director of young people's work in the Waynesboro Church, as chairman, and asked her to call another meeting. Accordingly another meeting was called at which a survey of possible activities beneficial to young people, was made. The group got no further than to agree that directed recreation was a need.

A second meeting was called in Waynesboro June 23, 1933, by Miss Benedict, young people from Waynesboro, Greencastle and Shippensburg being present. At this meeting the group felt that the most important problem facing them was that of becoming conscious of the fact that there was a place for them in the program of the church, and of preparing to fit into it. Plans were made for the first rally where these ideas might be stressed.

On July 9, 1933, another meeting of practically the same group was held in Waynesboro in charge of Miss Benedict. It was decided: to arrange for a rally at the Ridge Church; to invite all the members of the District Board of Christian Education to attend; to notify all the presiding elders and pastors of the Cumberland Valley of the rally, and invite them to attend.

The first rally was held at the Ridge Church August 5, 1933. First, the group numbering eighty-one, met in a grove at the home of B. Frank Johns in the afternoon for a period of discussion of problems and needs and goals. Two groups were formed and were directed in discussion by J. D. Reber, then pastor of the Shippensburg Church, and Levi K. Ziegler, pastor of the Waynesboro Church. The entire group joined to discuss the findings of the separate groups. Then followed a recreation period, lunch and vespers. Jesse Whitacre, then pastor of the Greencastle Church, was the vesper speaker. The evening session was held in the Ridge Church, in which

Levi K. Ziegler gave an address on "How Shall I Invest My Life", and officers were elected.

On August 10, 1933, Miss Benedict called a meeting of the officers and adult advisors at her home for the purpose of considering the advisability of petitioning the District Conference through the District Board of Christian Education to approve the new organization and to endorse its purposes. This petition was formulated and sent to the District Board of Education, but instead of the board sending it on to the conference it took full responsibility in giving its approval since it is responsible for the promotion of young people's work in the district. The board therefore wrote the petitioners assuring them of its approval and support.



ELDER J. E. ROWLAND AND WIFE
First Director of Young People's Work.

Subsequent meetings were held in which such matters as the length of term of officers, the number of rallies a year, outings, etc., were discussed. The work is now fully under the direction of the District Board of Christian Education through the appointed director of young people's work.

Young people from the churches in the Cumberland Valley also during the years following the beginning of organized young people's work in the district, participated in a young people's leadership institute once a year with the young people of the District of Middle Maryland.

The 1934 District Conference elected J. E. Rowland, then pastor of the Mechanicsburg Church, a member of the Board of Christian Education. In November of that year, he was appointed by the board to serve as district director of young people's work under its direction. He continued as such, by re-election, until he moved from the district August 28, 1940.

A geographical study of the district was made by the board in order that in the best way possible we might reach

all of our young people, and solicit their interest and activity in this work. As a result the district was divided into three zones: the northern zone, to include all churches in Perry, Juniata, Snyder, Union, and Clinton Counties; the western zone, all churches in Cumberland, Franklin Counties and one in Maryland; the eastern zone all churches in York, Adams Counties and some in Maryland. A full core of cabinet officers was elected in each zone—president, vice-president, secretary-treasurer, and two adult advisors. Each zone set to work and held a Y. P. rally, spring and fall, using many of the young people in discussion of topics relative to young people, the church, Christian living, etc. Frequently we called in a speaker from outside of our group.

These meetings stimulated interest and sentiment, and many local churches organized their young people into active groups, some doing excellent work. The young people in the eastern zone became exceptionally active and beside their zone rallies, they held monthly peace conferences, fellowship meetings, etc. The young people in York, edited and published regularly a small paper in the interest of young people's work. For a number of years the eastern and southern districts cooperated in holding a mid-summer Young People's Conference. These meetings were alternate between the two districts. However, with a satisfactory understanding, these joint meetings were discontinued in the year 1936.

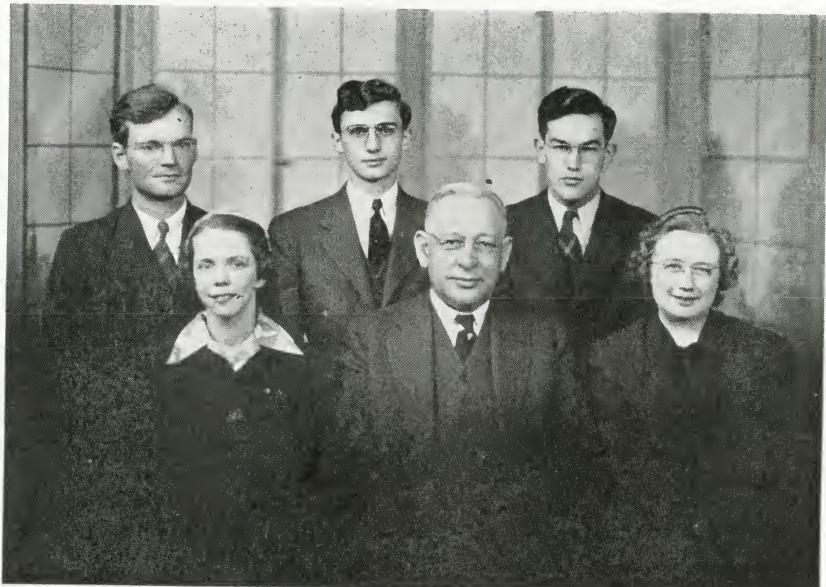
In the summer of 1937, the young people of the southern district held their own mid-summer conference at the Mount Olivet camp grounds near Dillsburg. These meetings were well attended, and afforded an opportunity for the young people of the district to fellowship together, and retain a unified spirit and interest. There was a growing sentiment for a district cabinet, in conjunction with the zone cabinets, which is in keeping with the young peoples organization of the church in general.

After a conference with the zone officers, and the approval of the Board of Christian Education, this organization was effected at the mid-summer conference held at Dillsburg June 30, 1940. A president, vice-president, secretary, and treasurer were elected as this cabinet, with one representative from each of the zones as additional members.

From funds accumulated from the rallies, and in public meetings, our young people contributed very liberally to the Y. P. project of the church, in general, world conferences, campers, camp workers, missions, and the Board of Christian Education. During this period of time a remarkable spirit of activity was developed among the young people, as well as much commendable work done.

The zone officers May, 1941, are: Eastern Zone—President, Earnest Lefever, York; vice president, Vernon Grim, Hanover; secretary, Helen Myers, Hanover; assistant secre-

tary, Esther Brant, Dallastown; adult advisers, Obed Frey, of New Freedom, and Jacob L. Miller, of York. Western Zone—President, William Boldosser, Carlisle; vice president, Kenneth Faust, Chambersburg; secretary, Lillian Good, Waynesboro; treasurer, Dorothy Becker, Carlisle; adult advisers, Miss Margia Fox Henry and Mrs. Madeline Roth, Carlisle. Northern Zone—President, Raymond Beers, Oakland Mills; vice president, Gladys Shirk, Mifflintown; secretary, Ruth E. Kipp, Newport; treasurer, Vivian Mensch, Mifflinburg; adult



DISTRICT CABINET OF YOUNG PEOPLE

First row, left to right: Margaret Leas, Vice President; J. Linwood Eisenberg, District Director; Mildred Meals, Secretary-Treasurer.

Second row: Raymond Beers, Northern Zone; Jack Milhorn, Eastern Zone; Ernest Lefever, Regional Director, Eastern Zone.

advisers, Mrs. John Boone, Loganton, and Earl S. Kipp, Newport.

The first district cabinet elected in 1941 consists of: Kenneth Monn, Waynesboro; vice president, Margaret Leas, York; secretary-treasurer, Mildred Meals, York; from Eastern Zone, Jack Milhorn, York; Western Zone, Ellis Bard, Chambersburg; Northern Zone, Raymond Beers, Oakland Mills.

Kenneth Monn was not able to accept the active presidency. Margaret Leas is serving in this capacity.

At District Meeting in October, 1940, J. Linwood Eisenberg, of Shippensburg, was elected to the Board of

Christian Education. At the meeting of Board of Christian Education held at the close of this District Meeting, J. Linwood Eisenberg was chosen by the board as district director of young people's work.

CHAPTER XI

EDUCATION

BOARD OF CHRISTIAN EDUCATION

The present Board of Christian Education was created by District Meeting in 1924 under the name of "Sunday School Board". It consisted at first of five elected members plus the district Sunday school secretary and district Sunday school treasurer, making seven members in all. The name in 1928 was changed to "Board of Religious Education", and to the "Board of Christian Education" in 1932.

For a number of years, the chief work of this board was the conducting of young people's conferences jointly with Eastern Pennsylvania, the first of which was held July 26, 1924, in the Salunga Church of Eastern Pennsylvania; as well as conducting young people's conferences of our own district.

Later on the work of social purity, and temperance was assigned to the board.

In 1930 the board was granted the privilege to arrange for the evening program on the evening of the ministerial meeting. This practice has still continued until the present time.

Southern District of Pennsylvania was divided into three zones, viz: northern, eastern, and western, for the purpose of more adequately caring for young people's work, children's work, and Christian education.

This work has been especially stressed since 1935.

The board published in 1937, "Studies in the Doctrine of Peace" through the General Board of Christian Education at Elgin. The general board did this service free for our board upon condition that the General Board of Christian Education might use this work throughout the entire Brotherhood.

Copies of these booklets were furnished free to the young people of our district who desired them.

The organization and duties of the board adopted in 1934 are as follows:

1. That the office of District Sunday School Secretary be discontinued.
2. That the office of District Sunday School Treasurer be discontinued, and that his duties be



BOARD OF CHRISTIAN EDUCATION

Upper: C. B. Sollenberger, Director of Christian Education; J. Linwood Eisenberg, Director of Young People's Work. Center: Levi K. Ziegler, Chairman. Lower: N. S. Sellers, Secretary; E. E. Baugher, Treasurer.

- merged with those of the Treasurer of the District Board of Christian Education.
3. That the District Board of Christian Education consist of five members instead of seven.
 4. That the term of office of all members of the present Board expires upon the passage of this paper.
 5. That the District Conference of 1934 elect a District Board of Christian Education, electing two members for three years, two members for two years, and one member for one year. Thereafter, all members of the Board shall be regularly elected by the District Conference for a term of three years.
 6. That joint Young People's Work with the Eastern District of Pennsylvania be continued. A portion of any deficit arising from the conduct of the Young People's Conferences at Elizabethtown College from year to year, shall be paid by Southern Pennsylvania in proportion to the number of young people enrolled in the Conferences from Southern Pennsylvania. In all other joint activities Southern Pennsylvania shall share to the extent of one-half of the expenses and one-half of the net receipts.
 7. That for the present the Congregations of the Southern District of Pennsylvania be grouped into three geographical zones for convenience in carrying forward organized Young People's Work, promoting Children's Work by the Director of Children's Work, and for the promotion of such other projects as the Board of Christian Education may from time to time desire to undertake. The following zoning is in effect: Northern—Buffalo, Lost Creek, Mount Olivet, Perry, Sugar Valley; Eastern—Codorus, Upper Conewago, York, New Fairview, Pleasant Hill, Upper Codorus, Madison Avenue, Hanover, Lower Conewago, Marsh Creek; Western—Carlisle, Chambersburg, Falling Spring, Greencastle, Huntsdale, Mechanicsburg, Lower Cumberland, Boiling Springs, Newville, Ridge, Shippensburg, Waynesboro, Antietam, Back Creek and Welty.
 8. That any former decisions in conflict with the above recommendations shall upon their adoption be repealed.

(The first joint Young People's Meeting of Southern and Eastern Pennsylvania was held on July 26, 1924, in the Salunga Church of the Eastern District.)

RELATION OF WAYNESBORO, PENNSYLVANIA, AND VICINITY TO JUNIATA COLLEGE

With the exception of Huntingdon, Pennsylvania, there was probably no community more closely associated with "Huntingdon Normal School" (now Juniata College) from its beginning than Waynesboro and vicinity. The Brumbaughs (J. B., H. B., and Dr. A. B.) who financed the school, were intimate friends of Jacob F. Oller, of Waynesboro, Pennsylvania, and they considered locating the school in this vicinity by buying the Clairmont Hotel which was a short distance east of Monterey and converting it into a school building.

In the early 1870's Jacob Zuck, a native of Franklin County, who became the first principal of the Huntingdon Normal was a teacher in the public school of Waynesboro, Pennsylvania. After the close of the first or experimental term of the normal school he came to Waynesboro, seeking his friend and kinsman, David Emmert, of Benevola, Maryland, who was working in a pattern shop here and who was Professor Zuck's roommate while in Waynesboro. On account of home duties Mr. Emmert could not at that time respond to the call to "come over and help us". The following year, however, (fall of 1877) he joined the faculty of the school, as the teacher of art.

In November, 1878, when the Brethren's Normal College was chartered, Jacob F. Oller, of Waynesboro, Pennsylvania, and D. F. Stouffer, of Benevola, Maryland, were among the trustees. Mr. Oller remained a trustee until his death in 1897. He was succeeded in the trusteeship by his son, J. J. Oller (1898-1936). Mr. Stouffer was succeeded by his daughter, Miss Jennie, (who later became Mrs. W. M. Newcomer), who served until her death in 1938. Mr. Oller's granddaughter, Miss Bessie Rohrer, has been a trustee since 1923.

During the years when Juniata had a special four weeks' session of Bible study Mr. Jacob F. Oller was a regular attendant and always took with him a group from his own church. (In the winter of 1896 there were 22 in the group.) Mr. J. J. Oller was a liberal contributor to the college. His daughter, Miss Rello, donated the pipe organ for the new auditorium, (1940). In recognition of the interest and generosity of the Oller family the auditorium has been named Oller Hall.

From its organization Waynesboro and vicinity has been well represented each year among the students of Juniata. Some of these have gone forth in service in home and foreign lands, while others have returned to their own home congregations. Today a large percentage of the workers of the Waynesboro Congregation are ex-students or benefactors of the college.

Annual Juniata College reunions have been held by the Waynesboro people since 1899. The first few were held in



FOUNDERS HALL, JUNIATA COLLEGE

Waynesboro on the lawn of Mr. S. E. Dubbel (son-in-law of Mr. Jacob F. Oller). For more than twenty years they were held at Pen-Mar Park. Since 1922 they have been held in Waynesboro in the form of a banquet.

At the suggestion of Dr. M. G. Brumbaugh, then president of Juniata College, the first women's league of the school was organized in Waynesboro in April, 1928—named the Women's Fellowship League of Juniata College.

The Oller family continues the interest in Juniata College. The following is a quotation from Juniata Alumni Bulletin in 1940: "Oller is a name which has run a course parallel with the development of Juniata College since its founding in 1876. Jacob F. Oller, of Waynesboro, an elder of the Brethren Church, was one of the incorporators and a member of the first board of trustees of the college. His children were all active in the development of the college.

"The fourth child of Jacob and Elizabeth Bonebrake Oller, Joseph J., was very well known on College Hill for many years. The greatest financial benefactor of Juniata, he also endeared himself to all who knew him here by his unfailing eagerness to give of his time, his thought, and his effort. J. J. Oller was a keen, upright business man, a sincere church worker and a lover of life lived wholesomely. He found time in his busy life for frequent visits to Juniata's campus, often accompanied by Mrs. Oller. His death on September 3, 1936, and the death of his wife two years later, were occasions of great sorrow to the entire college. Yet Juniata was not completely bereaved, for their memory is well perpetuated by those who remain to carry on the Oller name and benefactions.

"So, if we should omit all other respectful mention of J. J. and Myrtle Oller, we would be justified in paying tribute to them for their three interesting children, Rello, J. F., and Jack.

"Naturally the Oller children came to Juniata. Rello developed her musical ability and graduated in 1920. Both of the boys, J. F., '18AB, and Jack, '23AB, whom alumni may remember as rooming in Students and Founders Hall respectively, were outstanding in athletics. J. F. earned letters in basketball, track, and tennis, and is still holder of the record for the 220-yard dash. Jack, with the same amateur enthusiasm, was a four-letterman in football, basketball, baseball and track.

"Each of the three Oller children has now found his own niche in world affairs and each has found there some real life values. Rello, living at the family residence in Waynesboro, is still absorbed in her ardent pursuit of musical worth; besides singing in her home church choir and quartet, she is a member of the Cumberland Valley Choristers and enjoys drawing upon her talent for the services of many churches of this region. Her devotion to the church embraces more than sacred music, her Christian activities especially benefitting

young people. J. F., as executor of his father's estate, continues in some of the latter's interests. He is a lover of books and has read extensively in many fields. He enjoys photography and golf as hobbies. His keen knowledge of our country comes from traveling, sometimes by foot, through most of the States of the Union.

"Perhaps, of the three, Jack is the most closely and personally connected with the college. After a three-year interval during which he taught French at Patton High School and earned his M.A. degree at Pennsylvania State College, he returned to Juniata College as a faculty member in the French Department. Taking periodical leaves of absence, he has studied further at Penn State, and, because his interest in French is not purely academic, he has derived much pleasure from studying the life of the French people, as well as their language, in France. Abroad seven times, he has toured Europe as widely as his brother has the United States although he and his brother have both invaded each other's realms occasionally. Mr. Jack Oller is an active member of the Huntingdon Rotary Club, and at present is chairman of the Athletic Board of Juniata College. His personal interest in sports includes golf, horseback riding, and skiing. As a skiing enthusiast, he takes great pleasure in the sport for several weeks each winter.

"The college is justly proud of such valuable and versatile members of the Juniata 'family'. For their large part in making Juniata College what it is, we proffer them a hearty vote of thanks and enthusiastically dedicate this page to them."

ELIZABETHTOWN COLLEGE AND ITS RELATION TO SOUTHERN PENNSYLVANIA

At the close of the last century a number of the members of the Church of the Brethren in Eastern Pennsylvania felt that their children should have the opportunity of receiving an education under the direct influence of the church. The opinion was expressed that teachers and prospective ministers were being trained in colleges that were departing from the faith as held by the leaders of the church and in this manner creating a hazard to the future welfare of the church and to her best interests. When the charter of the new institution was formulated the purpose of the college was set forth in these words: "To give such harmonious development to the physical, mental, and moral powers of both sexes as will best fit them for the duties of life and promote their spiritual interests." Although the college was primarily founded to provide the youth of the Church of the Brethren with oppor-

tunities for obtaining a Christian education, members of other churches and also non-Christians of good moral character were invited to share these advantages.

From the very beginning of the movement a native son of York County was in the front ranks. Elder G. N. Falkenstein, born in the Codorus Congregation and then residing at Germantown, Philadelphia, was present at the first three public meetings held to consider the establishment of a college in Eastern Pennsylvania, and it is to his carefully kept diary that we are indebted today for many details of the founding of Elizabethtown College.

The first meeting to consider the matter of a college of the Church of the Brethren in Eastern Pennsylvania was called at Reading, on November 29, 1898. Elder G. N. Falkenstein was secretary of the meeting which after considerable discussion appointed the following committee on location: Elder John Herr, Myerstown, Pennsylvania, chairman; Elder G. N. Falkenstein, Germantown, Pennsylvania, secretary; Elder J. H. Longenecker, Palmyra, Pennsylvania; Elder H. E. Light, Mountville, Pennsylvania; Mr. Elias B. Lefever, Ephrata, Pennsylvania. Elder John Herr resigned shortly after the meeting and Elder S. H. Hertzler, Elizabethtown, Pennsylvania, was substituted by the committee for Elder John Herr.

The second public meeting to discuss the project was held at Elizabethtown on April 5, 1899. The officers of this meeting were: Chairman, Elder S. R. Zug, Elizabethtown, Pennsylvania; secretary, Elder G. N. Falkenstein, Germantown, Pennsylvania; treasurer, Elder S. H. Hertzler, Elizabethtown, Pennsylvania. It was at this meeting that Elder G. N. Falkenstein moved "that we establish a school of such a character that compares favorably with any of our schools including Bible, academic, and collegiate departments". The motion prevailed and a committee of ten was appointed to locate the college and to draft a constitution and by-laws. The officers of this new locating committee were: Chairman, Elder H. E. Light, Mountville, Pennsylvania; secretary, Elder G. N. Falkenstein, Germantown, Pennsylvania; treasurer, Elder S. H. Hertzler. This committee met on May 24, 1899, at Roanoke, Virginia, during the Annual Meeting held there. Elizabethtown was selected as the site for the college. A sub-committee of three was appointed to draft a constitution and by-laws: Elder G. N. Falkenstein, Mr. J. G. Francis, and Elder Jesse Ziegler. The name suggested for the institution was Conestoga College. At a meeting of the locating committee on June 6, 1899, the site for the college was challenged. Mack College and East Penn College were other names proposed, but the locating committee finally agreed on Conestoga College.

Then followed the third public meeting at Elizabethtown on June 7, 1899. At this meeting the new institution was at

last named Elizabethtown College and the constitution and by-laws were adopted. Nine trustees were elected as follows: For three years—Elder G. N. Falkenstein, Germantown, Pennsylvania; Elder Jesse Ziegler, Royersford, Pennsylvania; and Elder S. H. Hertzler, Elizabethtown, Pennsylvania. For two years—Mr. J. H. Rider, Elizabethtown, Pennsylvania; Mr. Nathan Hoffman, Pottstown, Pennsylvania; and Mr. M. R. Henry, Palmyra, Pennsylvania. For one year—Mr. P. C. Nyce, Keading, Pennsylvania; Elder T. F. Imler, Lancaster, Pennsylvania; and Elder L. R. Brumbaugh, Ridgely, Maryland. The board effected the following organization: President, Elder Jesse Ziegler; vice president, Elder T. F. Imler; secretary, Elder G. N. Falkenstein; and treasurer, Elder S. H. Hertzler.

On August 16, 1900, Elder T. F. Imler resigned his office and Mr. J. H. Rider was selected to be vice president.

A charter was secured from the Court of Common Pleas of Lancaster County on September 23, 1899, and ground was broken for the first building on July 10, 1900.

During the summer of 1900 a sixteen-page catalogue with blue covers announced the opening of Elizabethtown College. The first principal elected was Elder I. N. H. Beahm, but on account of illness he could not assume his duties. On opening day three teachers were present: Elder G. N. Falkenstein, who served as principal and teacher of sciences, civil government, history, and classics; Miss Elizabeth Myer, teacher of mathematics, elocution, and English; and Mr. J. A. Seese, teacher of commercial subjects and mathematics. Six male students presented themselves for admission. The first male student to enroll was Mr. Kurwin David Henry, of Big Mount, York County, now a minister in the Lower Conewago Congregation and residing near Thomasville, York County, Pennsylvania. The college opened on November 13, 1900, in the Heisey Auditorium in Elizabethtown, then moved to the parsonage of the Church of the Brethren, and finally to Alpha Hall, the first building on the campus, on January 2, 1901. Dedicatory exercises were held on March 4, 1901.

The catalogue for the second year contained the names of two new faculty members from Southern Pennsylvania: Elder J. H. Keller, and Mr. Clayton Weaver, both of York County. The former was scheduled to teach penmanship, bookkeeping and music; the latter, history, mathematics, and Latin. Elder I. N. H. Beahm being physically unable to perform his duties as principal, Elder G. N. Falkenstein entered upon the second year as principal of the college and continued in this office until Dr. D. C. Reber was elected principal in the fall of 1903.

Other faculty members from Southern Pennsylvania were: Mrs. Luella Fogelsanger Breitigan, Mrs. Margaret Haas Schwenk, and Miss Mary Elizabeth Miller, of Cumberland County; Mr. Earl Eshleman, Miss Kathryn Miller,



ELIZABETHTOWN COLLEGE



DR. R. W. SCHLOSSER,
Former President of College and
Writer of Sketch.

ownership and control of the college. Only the Southern District of Pennsylvania voted to share in the operation of the college. This action was taken in their District Meeting held on October 30, 1919. The new charter called for eight trustees from Eastern Pennsylvania and four from Southern Pennsylvania. They assumed control on January 1, 1919.

Prior to the above transfer there were two trustees from Southern Pennsylvania who were elected by the donors. They were Elder J. H. Keller, of Shrewsbury, elected in 1910, and Elder C. R. Oellig, of Waynesboro, elected in 1914. The first four trustees from Southern Pennsylvania to represent the district were Elder J. H. Keller, Elder C. R. Oellig, Elder C. L. Baker, and Elder A. S. Baugher. The complete list of trustees from Southern Pennsylvania follows:

<i>Elected</i>	<i>Name</i>	<i>Address</i>	<i>End of Term</i>
1910	Elder J. H. Keller, Shrewsbury, Pa.		1928
1914	Elder C. R. Oellig, Waynesboro, Pa.		1939
1919	Elder C. L. Baker, East Berlin, Pa.		1935
	Vice-President, 1919-1935		
1919	Elder A. A. Baugher, Lineboro, Md.		1938
1928	Elder G. W. Harlacher, Dover, Pa.		1931
1931	Elder C. E. Grapes, Greencastle, Pa.		In office Served 1931-1937. Re-elected 1938
1933	Mr. G. A. W. Stouffer, Chambersburg, Pa.		1940
1935	Elder N. S. Sellers, Lineboro, Md.		In office

Dr. Laban Leiter, a former dean of the college; Mr. and Mrs. J. H. Fries, Miss Lore Brenisholtz, Mrs. Helen Oellig Thomas, Mrs. Mildred Bonebrake Harshman, and Mrs. Emma Cashman Wadsworth, of Franklin County; Dr. C. E. Resser, Dr. A. C. Baugher, a former dean of the college and now president; Dr. J. I. Baugher, and Mr. Daniel Myers, of York County; and Mrs. Supera Martz Boone, of Clinton County.

The ownership of the college was transferred on April 26, 1917, from the private donors to the Church of the Brethren of the Eastern District of Pennsylvania and such other districts that should decide to share in the

<i>Elected</i>	<i>Name</i>	<i>Address</i>	<i>End of Term</i>
1937	Elder J. E. Trimmer, Carlisle, Pa.		In office Vice President since 1935
1939	Elder G. Howard Danner, Abbottstown, Pa.		In office
1940	Elder Walter A. Keeny, Gettysburg, Pa.		In office

It was in 1931 that the board of trustees was increased from twelve to fourteen by having the alumni of the college elect two trustees. Thus far one of these two has been selected from Southern Pennsylvania. The first trustee from Southern Pennsylvania to be elected by the alumni association was Mr. G. A. W. Stouffer, of Chambersburg, in 1933. He served until 1940. The second person to be elected by the alumni was Elder Walter A. Keeny, of Gettysburg.

In 1940 both districts approved the plan of enlarging the board of trustees from fourteen to twenty-four, but at this writing the charter has not yet been amended by the court and consequently the additional trustees have not been elected. According to the new plan the board will be constituted as follows: Eight elected by the District of Eastern Pennsylvania, four elected by the District of Southern Pennsylvania, eight to be elected by the board of trustees of the college, three to be elected by the alumni association, the president of the college a member ex-officio.

The alumni of Southern Pennsylvania are holding responsible positions as high school teachers, elementary school teachers, business men, ministers, and in other vocations. At present York County is the most fruitful field for prospective students. Many congregations of Southern Pennsylvania have ministers, Sunday school teachers, and young people's leaders who received their training at Elizabethtown College. It is hoped that the college may fulfill the purpose of its founders in the lives of many more sons and daughters from the Southern District of Pennsylvania.

CHAPTER XII

ANNUAL MEETINGS

From the History of the Church of the Brethren of Eastern Pennsylvania, P. 547, 555, and from the Brethren Almanac 1914, P. 32 and 33, we find that Annual Meetings have been held in the Southern District seventeen times as follows:

- May 30, 1779—Conewago Congregation, York County.
May 15, 1785—Big Conewago Congregation, York County.
1793—Conewago Congregation, York County.
May 26, 1798—Little Conewago (now Upper Codorus) Congregation, York County.
May 30, 1810—Antietam Church, Franklin County.
1819—Isaac Latshaw, Big Conewago Congregation, Adams County.
*1824—Daniel Mohler, Cumberland County.
1828—John Gungle (Kunkle), Big Conewago Congregation, York County.
1829—George Royer (deacon), Antietam Congregation.
1833—Peter Schellenberger, near Edenville, Juniata County, Lost Creek Congregation.
1835—Cumberland County, Pennsylvania.
1836—Cumberland County, Pennsylvania.
1844—Peter Dierdorff, Big Conewago Congregation.
1847—Isaac Deardorff (deacon), Antietam (now Falling Spring Congregation).
1866—Jacob Price (deacon), Antietam Congregation.
1885—Michal Bashore, Mexico, Juniata County, Lost Creek Congregation.
1912—Fair Ground, York.

*The History of the Eastern District of Pennsylvania and the Brethren Almanac of 1914 give the place for the meeting of 1825 as D. Mohler, Cumberland County, but the Annual Meeting Minutes, Article 7, of that year imply that it was held in Morrison's Cove, Pennsylvania, and the History of Middle Pennsylvania states that it was held in the Yellow Creek (now New Enterprise) Congregation which is in Morrison Cove.

The means of transportation to these earlier meetings was by foot and horseback. People travelled long distances in this way. It is known that women rode on horses from Ohio to a conference in Eastern Pennsylvania—a distance of 300 miles.

The attendance at the Annual Meetings increased with the years. One can judge somewhat of the increase by comparing the amount of meat used to feed the people. Of the four meetings held in the Antietam Congregation, D. H. Fahrney—a local historian—noted that the meat used in 1810 was one sheep, in 1829 one ox, in 1847 four or five oxen, and in 1866 fourteen or fifteen steers.

The congregation in which the meeting was held was host to the visitors and bore the expense of entertaining those who went to the meeting. This became rather burdensome with the increased attendance following the improvement of the mode of transportation. At the conference of 1885 a decision was made to locate the meeting near the railroad and that a uniform fee of 25 cents per meal be made but that lodging should continue to be provided free in the homes and barns. At some meetings previous to that a charge had been made for meals which was not satisfactory (was indeed an offense) to some of the more conservative members.

The following excerpts and notes concerning the meeting of 1866 may be of interest:

**Excerpts from Account of Annual Meeting in Gospel
Visitor—1866 (Page 183-185)**

"On Sabbath about 5,000 persons partook of dinner. (It is estimated that 15,000 people were in attendance.) It is probable that the expenses of the meeting will exceed those of any meeting of the kind ever held by the brethren. But the brethren in that part of the brotherhood in which the meeting was held are abundantly able and no doubt sufficiently willing to bear the expenses cheerfully."

Daniel H. Fahrney, a historian of Antietam Congregation, said that the expense of this meeting was around \$4,700.00.

"There was considerable preaching and the demand was greater than could be supplied."

"In the multitude assembled on the Lord's day and who took dinner with us were Governor Curtin and his Secretary of State, Mr. McClure. Governor Curtin and other official men in our government have put our brethren under obligation to them for taking an interest in us as non-combatants during the war, and in extending to us whatever favors our non-resistant principles entitled us to under the different departments of our government. It is very proper that we should respect these men."

"We were also visited by C. A. Buckbee and R. H. Austin, agents of the American Bible Union. They delivered short



HOME OF JACOB PRICE, NEAR WAYNESBORO
Annual Meeting Held Here in 1866.

addresses on the necessity of a revision of the English Bible. A number of copies of the 'English New Testament Revised' were subscribed for by the brethren."

"The committee (14 members) appointed by the last Annual Meeting to suggest a change in the manner of holding Annual Meetings met on Thursday evening, May 17, at the home of Brother Joseph Rohrer about 10 miles from the place where Annual Meeting was held. Excellent accommodations and entertainment were enjoyed in this Christian family by the committee. Here nearly two days were spent in prayerful deliberation upon the business entrusted to the committee."

Signed,
J. Q. (James Quinter).

Notes Taken by D. F. Good, Chairman, of the Committee of Arrangements for the Annual Meeting of 1866

First meeting held at the home of Jacob Price on January 4.

Object of the meeting: To view the ground and make some preliminary arrangements.

The committee unanimously agree that the proposed ground for holding the meeting is well calculated for the purpose, and recommend to the church to accept the kind offer

made by Brother and Sister Price of their premises for holding said meeting.

The committee then proposed an adjournment, to meet again on the 1st day of February at the home of Brother J. Friedley. Ten present.

On the 8th of January the recommendation of the committee was submitted to the church and accepted.

According to the appointment the committee met at the house of Brother Jacob Friedley on the 1st day of February.

The meeting organized by electing Brother B. Price, chairman, and Brother J. Stoner, treasurer.

The following were appointed to procure things necessary for the meeting to the best advantage of the church:

B. Price and D. Bonebrak, 8,000 pounds beef; J. F. Oller, 3,200 pounds flour, two sacks coffee, 2,800 feet twine, 2,400 feet rope, 1,700 yards muslin, 900 pounds butter, 100 gallons apple butter, 120 pounds sugar, 230 pounds coffee; W. Shilling and J. Friedley, 13,000 pounds bread; A. Golly and D. F. Good, tent arrangement; J. Holsinger and S. Bock, cooking tent.

February 19th the committee met with the church to make further arrangements for A. M. Proceeded to appoint a committee of managers. J. P. Stover and A. Kaufman were appointed as principals. Sub-managers, Jacob Hess, Samuel Small, A. Lookabaugh, W. Stull and Josiah Berger. Proceeded to make arrangements for funds: a subscription was taken up for said end and every brother and sister to be solicited to make a voluntary contribution.

Committee meets at the church March 21st.

1. Proposition of Joseph Middour for killing beeves: kill the beeves; render the tallow; put hides to tanners; deliver meat on the ground according to order; fetch the cattle, all for \$5.00 per head.
2. A. Price allowed to sell feed for horses on his premises.
3. Brethren to be allowed to present to the committee their bills for horse feed and meals to strangers and brethren.
4. All persons to eat at the tent as much as possible. Work to be done by poor sisters and paid for by the church.
5. J. Mong allowed to sell pies and bread at the cooking tent.
6. E. Stover and J. R. _____ allowed an eating tent at the Nunnery Mill. No strong drinks.
7. First provision for visitors at the tent on Friday afternoon.

Tent to be erected May 4th. Size of tent, 190 feet long, 90 feet wide. Size of cooking tent, 32 feet long, 20 feet wide. Six kettles, two copper and four iron kettles.

May 7th, committee met at the church to make final arrangements.

1. Flour to be gotten of Mr. Flegle at \$11.00 per barrel; extra to be returned.
2. Apple butter to be brought in crocks or to be reheated. That brought in crocks is to be submitted to the committee to judge quality.
3. Apple butter, pickles, ham, coffee and everything intended otherwise for the meeting, to be brought into camp on Thursday afternoon or Friday morning.
4. Salt, pepper, mild, light, etc., to be gotten by sundry persons appointed.
5. Three additional managers appointed, viz: Joseph Garver, Jacob Adams and C. Shockey.
6. Door keepers, viz: Samuel Rinehart, Jacob Snowberger, Jacob Deardorf.
7. Brethren appointed to wait on tables. (See list.)
8. To meet at camp on the 9th to further preparations for the meeting.
9. Cooks appointed—Principals, Sisters Elizabeth Weddle, Sally Brown and Mary Pence. Others, Catharine Wetzel, Mrs. Wilt, Mrs. Peterson, Mrs. J. Wilt, Eliza Hagar, Mrs. Goff, Mrs. Weight, Rebecca Bock, Sister Christiana Hoover, Henry Wilt and James Bolt.

List of Managers—A. Cauffman, J. P. Stover, principals; J. Hess, Samuel Small, Adam Lookabaugh, Will Stull, Josiah Berger, Joseph Garver, Abraham Adams, George Ilgenfretz.

Door Keepers—Samuel Rinehart, Jacob Snowberger, Jacob Deardorf, C. Shockey, John Heller, John Price, John Bender, C. Boyer (or Royer), John Jacobs, Daniel Baker.

Some Problems Considered at Meetings Held in Our District

(From Annual Meeting Minutes)

1779—On account of taking the attest, it has been concluded in union as follows: “Inasmuch as it is the Lord our God who establishes kings and removes kings, and ordains rulers according to His own good pleasure, and we cannot know whether God has rejected the king and chosen the state, while the king had the government; therefore we could not, with a good conscience, repudiate the king and give allegiance to the state.

1785—ARTICLE I. Our cordial and united wish and greeting of love and peace to the beloved members, brethren and sisters on South Branch, especially to the loving brethren, Valentine Power and Martin Power, and all the members in

your vicinity. We wish you all much grace and peace from God the Father through Jesus Christ His dear Son, to be faithful to Him from the bottom of the heart, according to the guidance and direction of His holy and good spirit, even unto a blessed and God-pleasing end. Amen. Inasmuch as we have in part seen, and also heard, that there has arisen some difference in several doctrines among some brethren of your church and others, and having also seen the letter of the loving brother, Valentine Power, which he has written to the big meeting, and heard from it his views about "carrying on war", which are to be proved especially from the words of Peter (1st Peter 2:13-14), so we have considered and weighed the matter in union, and we trust in the fear of the Lord; but yet, for the sake of the word of God, we could not agree with such view, because we do not see it so, and do not understand so the loving Peter in that self-same chapter, nor in his other discourses; but God grant that we may be directed according to his good pleasure

So we hope the dear brother will not take it amiss when we, from all these passages of scripture, and especially from the words of Peter, cannot see or find any liberty to use any (carnal) sword, but only the sword of the spirit, which is the word of God, by which we cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ The sword belongeth to the kingdom of the world, and Christ says to His disciples: "I have chosen you from the world", etc. Thus we understand the beloved Peter, that we are to submit ourselves in all things that are not contrary to the will or command of God, and no further.

And as to the swearing of oaths, we believe the word of Christ, that in all things which we are to testify, we shall testify what is yea, or what is true with yea, and what is nay, or not true with nay; for whatsoever is more than this cometh of evil

ARTICLE II. It was discussed and unanimously considered, that no brother should permit his sons to go on the muster ground, much less that a brother go himself.

1819—ARTICLE IV. Whether a member is permitted to marry without counsel of the church, and without publishing the bans? Answer: We know that all who have entered into the covenant of grace have promised also to receive counsel, and it seems to us, in such an important matter as marriage is, we should by all means seek counsel of our fellow believers. And concerning the publishings of bans, it is our loving counsel, and daily experience teaches us, that it is very good to hold to a good order, inasmuch by publishing the bans many an accusation is cut off, while on the other hand much deception is prevented, which would have free course without the bans.



ISAAC LATSHAW FARM, BIG CONEWAGO
Annual Meeting 1819.

1828—ARTICLE XI. Whether brethren may have carpets in their houses? It was considered, that it cannot and should not be, because it leads to elevation (pride).

1833—ARTICLE III. Whether a brother who was chosen to the (ministry of the) word in one church, and moves



GEORGE ROYER HOME IN ANTETAM CONGREGATION
Annual Meeting Was Held Here in 1829.

into another with a good testimony, can be relieved from his office (or rather literally put back from it) ? It was always considered, when a ministering brother moves out of the church which chose him, he moves out of his office—that is, before he is fully ordained; and that it was at the option of the church into which he moves to receive him with his office or not. If his life and conduct inspire love and confidence, it will not be long before he may be called to exercise his ministry again. Have patience!

1835—ARTICLE XI. What is the order to receive applicants for baptism? It is necessary that there should be self-knowledge, repentance, and faith, together with Scriptural instruction, and then that it may be done with the counsel of the church.

1836—ARTICLE IV. How is it deemed best at the yearly meeting, whether first to hold council, or first public meeting and communion? It was considered as expedient, to commence on the Lord's Day with public meeting, and in the evening to break the bread of communion, and afterward to hold council.

1844—At the yearly meeting of the brethren, sometimes called German Baptists, held in the house of Brother Peter Deardorff, on Big Conewago, in York County, Pennsylvania, on Friday and Saturday before Pentecost, May 24 and 25, A.D. 1844, three brethren from Ohio, four from Pennsylvania,



PETER DIERDORFF FARM, BIG CONEWAGO
Annual Meeting 1844.

three from Virginia and two from Maryland, were chosen as a committee and the following points and queries were laid before, and considered by them, in the fear of the Lord, in public council meeting:

ARTICLE V. About singing in different voices, at public meetings, considered that the singing of psalms, hymns, and spiritual songs, is a part of divine worship, which we ought to perform always in the spirit, and in truth, and with solemnity; to be watchful, that nothing in our singing should detract our minds from the serious contemplation of what we sing; that we ought to avoid such light tunes which may make us merry rather than serious; and that our singing should always tend more to the glory of God, than to the tickling of the outward ear. (I Cor. 14, 15; Eph. 5:15; Col. 3:16.)

1847—It was on the 21st day of May, A.D. 1847, that the brethren from the east, west, north, and south assembled in the A.M. at the house of Brother Isaac Deardorff in Franklin County, Pennsylvania, and on the day following entered upon the business of the church, which seemed to be somewhat involved in clouds, and these appeared to lower themselves and become darker. This produced an anxious concern for the future peace and welfare of the church. At length the Lord in mercy was pleased once more to smile on his troubled children, and to grant them a joyful expectation of His helping His servants in the arduous task before them. Thus, then, the points and queries presented were considered and discussed, with rather unusual unanimity, in the fear of the Lord, as follows:

ARTICLE I. Whether we could not amend our plan in holding our yearly meetings, that the business might be conducted more quietly and orderly? Concluded, in regard to our yearly meetings, that the brethren meet on Saturday, before Pentecost, and have public meeting till Sunday evening. Love Feast to be held either on Saturday or Sunday evening, at the option of the church where the yearly meeting is held. On Monday the council meetings begin, and continue until all the business is transacted. The council to consist of delegates, not more than two, to be sent from each church with a written certificate, containing, also, the queries to be presented (by the church whom they represent) to the yearly meeting. The delegates to constitute a committee of the whole, to receive and examine all matters communicated to the yearly meeting, and to arrange all the queries and questions for public discussion; and after they are publicly discussed, and the general sentiments heard, then the delegates are to decide; and if two-thirds or more of the delegates agree, let the decision thus made be final; but if the nature of the case be such that two-thirds do not give their consent, let it be delayed, until it received the voice of at least two-thirds of the legal representatives. The yearly meetings to be attended by as

many teachers and members as may think proper to do so, and the privilege in discussion to be free and open to all who may desire to participate in the same, as heretofore.

1866—The committee appointed at last Annual Meeting to devise some plan for holding our Annual Meetings, which will be more satisfactory to the brotherhood, was called upon for its report and submitted the following:

THE ANNUAL MEETING

We recommend that the Annual Council be formed by the delegates sent by the District Meetings and by all the ordained elders present; that the meeting be held at the place designated by the Council the preceding year, to commence on the first Tuesday after Whitsunday, the previous Lord's Day (Whitsunday) to be spent as it has hitherto been by the brethren in worship the meeting should be opened with devotional exercises, and the reading of the 15th chapter of Acts that the meeting still be held alternately in the East and in the West.

THE DISTRICT MEETING

We recommend that each State form itself into convenient district meetings. That these meetings shall be formed by one or two representatives from each organized church and we recommend that each church be represented in the district meeting, either by representative or by letter. . . . All questions that cannot be settled at the district meetings should be taken to annual meetings, they should be correctly and carefully formed; and all queries from district meeting should be accompanied with an answer. . . . And it is considered very desirable, and indeed necessary, that in all cases in answering questions, both in district and annual meetings, that some Scripture authority or reason be given for the decision, though it should be done as briefly as possible.

THE ORGANIZATION OF ANNUAL MEETING

The Bishop and Elders of the church holding the annual meeting shall select, from among the Bishops present, the standing committee. Virginia, Maryland, Pennsylvania, Ohio, Indiana, and Illinois shall each be entitled to three, if present, and two, if present, from each of the remaining states in which the churches are established, and whenever said states shall contain 10 Bishops each, they also shall be entitled to three. The standing committee shall choose its own officers. These shall be a moderator, two clerks and a door keeper

As soon as the standing committee has been named they shall retire to a private room for organization and the reception of queries presented by the delegates from the district meetings (or churches), after which all proper queries shall

be read to the general council meeting for adoption or amendment, and sub-committees be dispensed with

This report was adopted by the following resolution:

Resolved, that we try the committee's report for at least a sufficient length of time to give it a fair trial.

ARTICLE XXI. Inasmuch as the freedmen of the South are in a starving condition and also destitute of education and Christianity, would not this District Council Meeting (southern district of Indiana) think it advisable to adopt some plan for their relief, and present it to our next Annual Conference for their deliberation? Whereupon it was resolved that this meeting make arrangements to raise funds, and appoint two brethren to go into the southern states as soon as the nature of the case will admit of it, and distribute those funds among the needy, irrespective of color, and also preach the Gospel whenever opportunity may present itself. (Submitted to Annual Meeting.) The following is the action of Annual Meeting upon the above: We heartily approve of the above, and bid our brethren Godspeed, and recommend to our brotherhood to imitate the worthy example of our dear brethren in southern Indiana.

ARTICLE XLVIII. Request for committees.

In response to a petition from the brethren in Virginia for pecuniary help for Brother Peter Crumpacker, an elder in the church, who lost \$3,000 in getting his brethren out of prison, and being robbed by the rebels, this Annual Meeting recommends to all the churches in the North to assist liberally this worthy brother to bear his loss which he, through love to his brethren sustained. We appoint Brother Benjamin Moomaw the receiver, to receive the funds collected.

Forty-eight articles were considered at this Annual Meeting.

1885—**ARTICLE III.** As there were several papers before the meeting relating to the management of the Annual Meeting, they were submitted to the committee which made the following report, and it was accepted by the meeting:

First, the meeting shall be held where there are good railroad facilities, and where the committee of arrangements can procure sufficient and suitable lodging quarters at reasonable rates.

Second, meals to be furnished at the uniform price of 25 cents each.

Third, the dining hall or halls to be so arranged and conducted that the standing committee and delegates may have the usual services at the table where they eat.

Fourth, a lunch stand to be also provided for the sale of refreshments.

We also recommend economy in the management of the meeting, and caution our brethren against making the A. M. an occasion of money-making.



FARM OF MICHAEL BASHORE, MEXICO
Annual Meeting of 1885.

We further recommend that our members continue to perpetuate and maintain their well earned reputation for Christian hospitality by opening their houses and barns free of charge for sleeping purposes to visiting members at their Penecostal meeting.

All surplus funds shall be turned over to the church erection and missionary committee.

All former decisions of Annual Meeting in any way conflicting with the above are hereby repealed.

CHAPTER XIII

RELATED ORGANIZATIONS

GEORGE ADAM MARTIN AND THE SEVENTH DAY BAPTIST MOVEMENT

Among the early leaders of the Church of the Brethren in America as well as in the Southern District of Pennsylvania was George Adam Martin whose name is listed in the History of the Church of the Brethren of Eastern Pennsylvania (P. 78) as one of the elders who constituted a tower of strength during a part or all of the thirty-year pre-revolutionary period (1740-1770). He was a man of strong personality, a natural orator and readily won friends wherever he went. He united with the church at Coventry where Martin Urner, Sr., was presiding elder. In Chronicon Ephratense (P. 244) he refers to Martin Urner as his superintendent and states that in the year 1737 while attending a baptism at Greatswamp, with his superintendent, he suggested to Elder Urner the reading of Matthew 18 before baptism instead of Luke 14 which was customarily read. "This suggestion was accepted and first followed in the Greatswamp and has been the rule of the Brotherhood ever since." (History of the Eastern District P. 282.) It was also at his suggestion that Annual Conferences were begun in the Brotherhood. After having attended a three-day un/or/interdenominational conference held at Oley by Count Zizendorf, to which he was sent by his superintendent, he reported that he feared these conferences might become snares to lead the Brethren from the faith and they there "agreed to get ahead of the danger . . . by holding a Great Assembly and fixed at once the time and place." (Chron. Eph. P. 245) the time being 1742 and the place presumably Coventry.

Upon the organization of the Big Conewago Congregation in York County he was elected to be its presiding elder. He probably remained there a greater length of time than anywhere. Historians usually infer that he remained there until about 1760 when he was excommunicated and that he was succeeded in the eldership by Daniel Leatherman who served the congregation until he moved to Maryland. The date given by Dr. J. M. Henry for Elder Leatherman's going to Maryland (History of Church of Brethren in Maryland) is 1756. From that date it would seem that Elder Martin might have left Conewago in the early 1750's. We believe that he

did and that he lived in the Conewago Congregation at two different times.

His restless spirit and missionary zeal led him to Franklin (then Cumberland) County. The names of George Martin and John Mack are given in the list of prominent early settlers in the vicinity of Waynesboro as well as in the list of taxables for 1751-1752. (Waynesboro Centennial History [1797-1900] by Nead). His name is given as one who assisted Abraham Stouffer to organize the Conococheague or Antietam Congregation in 1752. It has been said (by D.H.F.) that at one time he owned two farms in this vicinity—the one just south of the present borough limits of Waynesboro (now owned by D. G. H. Lesher) the other about one mile from Mont Alto (owned by George McFerren in 1898). In the Chambersburg court house there is a draft of a warrant of land in Quincy Township (Antietam Congregation) which was granted to George Martin on September 6, 1762. On January 14, 1772, "George Martin, minister," sold this land to Geo. Shilley. He was married before September 4, 1745*, to Mary, the daughter of Wilhelmus and Feronica Knipper† (Knepper) of the Conewago Congregation.

He evidently later returned to the Conewago Congregation where a church trial took place because of his teaching, after which he united with the German Seventh Day Baptist Church at Ephrata. (See Big Conewago Congregation). Probably he visited Antietam again between his excommunication and his reception into the church at Ephrata. Chronicon Ephratense states that when he arrived at Ephrata and was asked by Friesdam (C. Beissel) from whence he came, he replied, "from Canecotschicken" (Conococheague). Conrad Beissel made him superintendent of the Bermudian church, but his stay there was not long for in 1762 he was in Bruderthal (Brother's Valley) in Bedford (now Somerset) County, Pennsylvania, where he organized the Stony Creek Church. He returned to the Antietam territory where he is said to have received a cordial greeting by those who did not know of his excommunication. He began preaching the Seventh Day Baptist doctrine and "was stoutly resisted by Brethren John Mack and Staub." In 1764 he held an evangelistic meeting here which caused a great "awakening", glowing reports of which reached Conrad Beissel at Ephrata who with a group of Cloister members visited the community, organized the Antietam Congregation of the German Seventh Day Baptist Church, and installed George Adam Martin as teacher and

*While the Prior (Israel Eckerlin) and another Solitary Brother, G. A. Martin, were on a journey the Prior told him: "You will have a wife within three years"; he was answered, "And you will not be in Ephrata after three years." . . . and this was exactly fulfilled to both of them." (Chron. Eph. P. 175). Israel Eckerlin left Ephrata September 4, 1745. (Chron. Eph. P. 186).

†Wilhelmus Knipper united with the church in Germany, was persecuted for his faith, imprisoned 3½ years and upon his release came to America on the ship Allen, James Craigie, Master, landing at Philadelphia September 15, 1729. He wrote a pamphlet in defense of his faith which has been cherished by his descendants.

leader. Many Church of the Brethren people went with the new organization. Cloister life was soon established. (See Seventh Day Baptist Church.)

After actively participating for a few years in the Seventh Day Baptist movement at Antietam, Bermudian, Ephrata and Philadelphia, he returned to Stony Creek in Western Pennsylvania, where in 1770 he and his wife were listed by Morgan Edwards as constituent members of that congregation and where it is generally supposed that "he ended his days."* April 29, 1794, is given as the date of his death on page 515 in the German Sectarians of Pennsylvania (1742-1800) by Sachse.

Concerning the Seventh Day Baptist movement in Bermudian and Antietam territory the Chronicon Ephratense (compiled by Lamech and Agrippa—1786) makes the following statements: "This awakening took place during the above mentioned war (French and Indian), and may have commenced about the year 1757. The members of this awakening, as well as their teacher, George Adam Martin, before this belonged to the Baptists but left that congregation induced by circumstances which had their first start with George Adam Martin." (Chron. Eph. P. 242.)

"You ask how and why I might have joined the Seventh Day Baptists? . . . On my account nearly 60 souls were banished (a likeness to John 9:22) . . . therefore we formed a congregation. However I continued to preach as before and there was a great commotion throughout almost the whole land, so that I was in demand," wrote George Adam Martin (P. 252) (See also Big Conewago Congregation). Following this is a record of his visit to Ephrata, of his reception into the Seventh Day Baptist Church and of his appointment to the superintendent of the Bermudian Congregation.

"Through this movement a door was opened for a new church period, during which much important spiritual work was transacted. The superintendent (Conrad Beissel) called the awakening at Antitum from this period on, the Eagle church, after the fourth beast in the Apocalypse; although these good people considered themselves too lowly and unworthy of such a high title." (Page 259) . . . "And now the fire of the awakening spread over the whole region of Antitum. Many secretly stole away from their houses and ran after this wonder, for the former Brethren of Bro. G. A. (Martin), in order to put a stop to this awakening, sent two of their Brethren, John Mack and Staub, to all their houses to warn them against being seduced." (Page 260.)

"The spirit of awakening about this same time caused so much work between Ephrata, Bermudian and Antitum that visitors were continually on the march to and fro, which nourished the mutual love . . . The superintendent him-

*History of German Baptist Brethren Church (P. 102) by G. N. Falkenstein.

self was in Antitum three times and this in his old age At that time the fire burnt in the Philadelphia church which each and everyone at Antitum tried to keep up, even at the risk of his earthly possessions. At this time Brethren G. A. (Martin) and H. (Horn) paid a new visit to the Settlement (Ephrata), in order to see the superintendent once more After this the said Bro. G. A. paid a visit to Philadelphia after their visit was ended in blessing they gave the last kiss of peace to the superintendent, for they did not see him again." (P. 261-262.) (Conrad Beissel died July 6, 1768.)

OLD GERMAN BAPTIST BRETHREN

The nuclei of the Old German Baptist Church were former members of the Church of the Brethren (then called German Baptist Brethren) who withdrew from the church because their peace was disturbed by innovations which had crept into it. They adopted the name of OLD German Baptist Brethren to stress the fact that their aim was to "adhere more strictly to the ancient order of the church as practiced by the ancient fathers" and also "to designate them from those who introduced and admitted new measures into their body". Some of the innovations which disturbed them were, "high schools, revival meetings, Sunday schools and conventions, missionary boards, two modes of feet washing". (Vin. 1881.)

The Vindicator of October, 1881, (P. 300) states that "the withdrawal on the part of the old brethren church from the fast element had its commencement (1869) in Miami Valley, Ohio. All hopes were centered there as there was perhaps no part of the brotherhood where the old order members are yet as strong and where the old order of faith and practice is yet as well kept up." This group suffered grievances over a period of years during which time it sent several petitions to Annual Meeting, (the first in 1869), stating these grievances and asking that they be rectified. The petition which was sent in 1880 was resent (with variations) in the form of resolutions in 1881 and became known as the "Miami platform". In it they urged that these innovations which were causing trouble be removed so that "peace and union might be restored". The Annual Meeting made some concessions but stated that "while we are conservative we are also progressive".

"This was not satisfactory, for the brethren were praying to have the progressive movement put away and not retained." Believing it was useless to send any more requests to Annual Meeting, arrangements were made for a meeting to be held in the Painter Creek Church, Ohio, on August 24, 1881, the object of which as stated was: "to consult with regard to the

necessary provisions for the preservation of a unanimity of sentiment in faith and practice, the purity of the church, etc.” At that meeting resolutions were drawn up and “signed by 15 elders, mostly from Ohio,—some from Indiana and Iowa—to withdraw fellowship from those who walk disorderly in the brotherhood.” (*Vindicator*, 1881, P. 297.) These resolutions were circulated in the various churches, and those who accepted them thereby became members of the new organization—the Old German Baptist Brethren.

Previous to this, however, in the fall and winter of 1880 and 1881 a few hundred members in the east had withdrawn fellowship from the Annual Meeting group. This small group met in conference in Frederick County, Maryland, at Pentecost in 1881. In 1882 the western and eastern groups united in their first Annual Meeting at Brookville, Ohio.

Excerpts from Resolutions Adopted in the Painter Creek Church, Ohio, August 24, 1881

“Resolved, That we will more strictly adhere to the self-denying principles of the Gospel as practiced by our ancient brethren . . . popular Sunday schools and revival meetings, the way they are generally conducted . . . we say, that we feel to suffer none in the Brethren’s church and then we will be sure to have no trouble with them. No Sunday schools, no high schools, no revival meetings, no paid ministry, no missionary plans or missionary boards now granted by Annual Meeting, no money soliciting or begging to carry out such plans, no single mode of feet washing, no musical instruments . . .”

“Resolved, Further, that we fully adhere to primitive Christianity as taught by Christ and His apostles in all His commandments and precepts as practiced by our forefathers and that we strictly adhere to a plain and decent uniformity of dress as soldiers of King Immanuel, . . . And above all that brethren and sisters be more on their guard and more reserved in their conversation, as that unruly tongue is doing much mischief among us.”

“It was intimated that all those who would vote to stand by these resolutions would absent themselves from the then acknowledged Annual Meeting.” (Gleaned from “Brethren’s Reasons” in appendix to Minutes of Annual Council—Joseph L. Cover and Samuel Murray, Publishing Agents.)

The congregations in the Southern District of Pennsylvania which were effected by this secession were those of the Antietam and the Falling Spring. The trouble in the Antietam Congregation was due in part to the question of leadership and in part to the growing sentiment in favor of Sunday schools and higher institutions of learning; the Sunday school in the Waynesboro Church which was first organized in 1872 (see

Sunday school under Waynesboro Congregation) was growing; there were those in the congregation who supported the Huntingdon Normal School from its beginning in 1876 (see Relation of Waynesboro to Juniata College); those who felt that Sunday schools and educational institutions were not "in harmony with the spirit of the Gospel of Christ" were much disturbed. Sympathy with the seceders of the Antietam Congregations and with the "Miami platform" led to the secession in the Falling Spring Congregation. (See Antietam and Falling Spring Congregations.)

FIRST BRETHREN CHURCH

A group of German Baptist Brethren members, who were desirous of more progressive action along some of the lines in which the "Old Order" group considered the church to be already far too progressive, withdrew in 1882 under the leadership of H. R. Holsinger and organized the Brethren (now called First Brethren) church. As none of the congregations of the Southern District of Pennsylvania were effected by this movement we will not further discuss it here.

DUNKER BRETHREN

The Dunker Brethren represent a movement affecting a number of churches of Southern Pennsylvania. These brethren wish to hold more closely to the regulations of the fathers in matters of dress and simple life. The organization is similar to that of the Church of the Brethren. They do not have a separate publishing house. The fundamental beliefs are the same as the Church of the Brethren.

CHAPTER XIV

SPECIAL BIOGRAPHY

DIRDORFF - DIERDORFF - DEARDORFF

The Dierdorffs who were connected with the early history of our church in York County were descendants of Antony Dirdorff who with Jacob More, Rudolph Harley and John

signed, dated and delivered in the County of
Antony, England.

Hector G. Groves

Curtain of -
W. side

Dr. Wm. F. Fox, 15 Feb. 1870, at 12 m. P.M. Dr. D. 1755
Very warm & dry weather. Wind N.E. 30° of E. 10 miles per hour. Quail
flock seen. Sparrows, house finches, blue jays, etc. Common all day. Golden pectoral
122' above sea level. From Dr. Fox's Log book, Co. 30
and Dr. D. 1755.

Peter Laushe helped John Nass to found the Brethren Church at Amwell, New Jersey, in 1733. Brumbaugh's History of the Brethren, page 335 and History of the Brethren of Eastern Pennsylvania, page 163, state that these men crossed the Delaware River to New Jersey with John Naas in 1733. That Antony Dirdorff, Jacob More, and Rudolph Harley were living in New Jersey some time previous to the arrival of John Naas* is evidenced by the fact that they were naturalized in New Jersey during the session of legislature which convened in May 1730**.

Antony Dirdorff and John Naas lived and died on neighboring farms, and are probably buried in the same graveyard on a farm near Ringoes (though no stone has been found to indicate Antony's burial place). On May 8, 1734 when Jacob Moor (Moore) gave a deed of transfer of 25 acres of land to John Naas, Antony Dirdorff signed his name as a witness. The land in this transfer joined the land of Antony's son, Henry.

Family tradition says that because of persecution for his Christian faith Antony Dirdorff emigrated to America from the Rhine Valley in Germany (probably from the Duchy of Newit where he lived when his oldest son was born). Tradition as well as the Christian Family Companion of 1868*** state that he came in September, 1729, with Alexander Mack, which is an error, as neither of the two original lists of passengers who came on that boat contain his name. (These lists are preserved in the archives of the Pennsylvania State Library. The sea captain's list is very legible, the other list which contains the immigrants' own signatures is not so legible.) The time of his coming has recently been cleared through an excerpt of a letter in the possession of H. Minot Pitman, of Stonington, Connecticut. This letter was written in German script at Amwell, New Jersey, on October 1, 1734, to Johann Diedrich Fahnestock and contains the following in a postscript written by Henrich Dierdorff who was Antony's son and Diedrich's brother-in-law. "My father is a devout and intelligent man who does many good works and has been here fifteen years." This indicates he came in the same year (1719) as Peter Becker. May we not assume from this that the family tradition of his immigration with a group of early Brethren families is correct, but that the group with which he came was the one in 1719 under the leadership of Peter Becker instead of the one in 1729 with Alexander Mack?

From the will**** of Antony Dirdorff and the signatures to an article of agreement attached thereto, we find his family

*Naas arrived in Philadelphia 1733 and went almost immediately to New Jersey—History of Eastern Pennsylvania, p. 196.

**Senate Library of Legislative Reference Bureau at Trenton, New Jersey; also Germans in New Jersey by Chambers, page 331.

***Page 329. "An Original Sketch of the Early History of the Brethren Church," by Abram H. Cassel. This is reprinted in History of the Tunkers by Holsinger, p. 134, and in History of the Brethren Church of Western Pennsylvania by Blough, p. 35.

****Will was written in German on February 1, 1745, and recorded at Trenton, New Jersey.

consisted of his wife, Christena, and the following children: Hinrich, Peter, a daughter married to Bernhardes Achenbach, Johannes, Antony, Christian, a daughter married to William Echer and Christina (unmarried at that date). Three of his sons, Peter, John and Anthony, Jr., (who with their father and two other brothers were naturalized in 1730), became early settlers in York County, Pennsylvania, where they helped to propagate the faith of their father. Among the family names of "constituent members" of the Little Conewago Congregation, organized in 1738, is that of Dierdorff (supposed to have been John). In the list of communicant members of the Conewago congregation in 1770 are the names of these three brothers, of their nephew Henry, and of Barnet Achenbach and wife (supposed to have been their brother-in-law and sister).

John was the first to go to York County. Family tradition says that "John assisted in building the first house—a log one—where Little York* now stands." The Pennsylvania Archives show that he obtained a warrant for 150 acres of land in Reading Township, York County in 1742. The John Gunkle (Kunkle) at whose home Annual Meeting was held in 1828 was probably his grandson.

Family tradition states that "Peter Dierdorff was a Tunker preacher who preached in the Big Conewago Church for 50 years and with George Brown tended that church until his death", (1786). The church records, which are meager, do not confirm that. The inscription on his stone in the graveyard on the old Dierdorff farm, in Washington Township, York County, is: "Eines alten Pilgrims—und—diener—des evangelium". (An old pilgrim and servant of the Gospel.) He was a member of the Standing Committee at the A. M. in 1763 in the Conestoga (now White Oak) Congregation, Lancaster Co. Pa. and 1785 in the Big Conewago Congregation, York County, Pennsylvania.

Anthony, Jr., who "was an officer in the church", whose wife was Anna Yager,** moved to York County in 1762. In his line of descent there have been many ministers of the Church of the Brethren, at least six of whom are listed in the 1941 year book. The Annual Meeting of 1819 was held at the home of his son-in-law, Isaac Latshaw, and the one of 1844 at the home of his grandson, Peter Dierdorff, both in York County.

Isaac Deardorf, a deacon of the Antietam Congregation, Franklin County, at whose home the Annual Meeting was held in 1847 was a descendant of Anthony, Sr's., oldest son, Henry (by his first wife, Anna Catrina Fahnestock) who moved from near Amwell, New Jersey, to the vicinity of Ephrata, Lancaster County, sometime previous to 1746, and whose grand-

*The city of York.

**Daughter of Hans Peter Yager or Jager of Amwell, New Jersey.

son, Jacob (Isaac's father) settled in Franklin County, Pennsylvania, in 1802. Jacob was married to Catharine, a daughter of Elder John and Anna Heffelfinger Zug, of White Oak Congregation, Lancaster County, Pennsylvania. Many of Anthony, Sr's., descendants are today members of the Church of the Brethren.

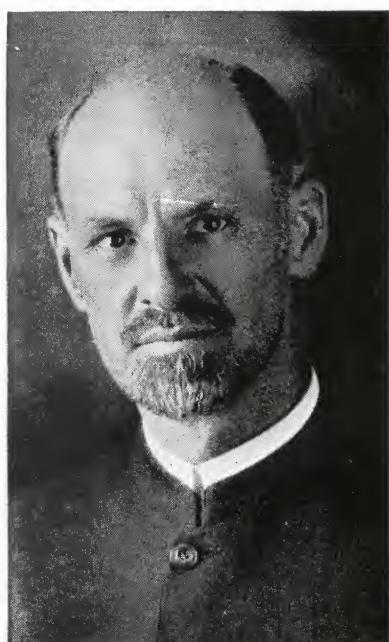
EMMERT

Emmert, Jesse Benedict, the son of Joseph E. and Elizabeth Benedict Emmert, was born near Waynesboro, Pennsylvania, on October 11, 1873. He was reared in a Christian home wherein the principles love for Christ were early instilled into the hearts of the children. His parents were actively interested in the church; his father being a deacon and Sunday school teacher, his mother a worker in the Sisters' Aid Society. His mother was a descendant of Alexander Mack, Sr.

His early education was received in the elementary grades of the Waynesboro school, after which he entered a factory and learned the pattern makers trade. In 1894 he entered Huntingdon Normal School (now Juniata College) financing his expenses by his trade.

While at home on his Christmas vacation in 1895 he united with the Church of the Brethren by baptism when he wholeheartedly consecrated his life to his Redeemer. Soon thereafter he became deeply interested in missions and through his devotion and zeal changed the trend of the lives of many young people. He was elected to the ministry on May 11, 1901. A few months after graduating from Juniata College in 1902 he and D. J. Lichty sailed to India with Wilbur B. Stover and wife who were returning from their first furlough. It was a keen disappointment to leave his fiance, Gertrude Elvina Rowland, of Hagerstown, Maryland, in the homeland. She, however, followed him two years later and they were married February 23, 1905.

Through his strong personality, his loving and sym-



J. B. EMMERT

pathetic nature, his mechanical and educational training there was a wide and varied field of service opened for him in India, where he spent 16 years. In 1903 he organized the Mission Industrial School at Bulsar and continued in that work ten years. He was elected to the Eldership at Bulsar in 1909. He served as secretary of the India Mission from 1911 to 1918. From 1913 to 1919 he did missionary, evangelical, educational and editorial work.

During his second furlough he again entered Juniata College from which he received his B.D. degree in June, 1921. Three years later his Alma Mater honored him with the degree of Doctor of Divinity.

Being hindered, on account of Sister Emmert's health, from returning to India he responded to a call in 1921 to become instructor of Bible and director of Religious Education at La Verne College in California and in this work manifested the same zeal and efficiency which marked his service elsewhere. While here he served also as director of Religious Education of the Pacific Coast Region of the Church of the Brethren and director of the "Forward Movement", District of Southern California and Arizona.

In 1928-29 he with Brother C. D. Bonsack spent six months visiting our African Mission field where he endeared himself to many of the natives. At the time of his death he was serving his ninth year on the General Mission Board. While on a trip to one of the Board meetings in Chicago, Illinois, he contracted pneumonia and died in the Bethany Hospital on April 8, 1933. His wife having preceded him in death eight and one-half years, he was survived by his three children, Lloyd, Anna (Mrs. Marvin Bollinger) and Mary, all of California. His body was taken to La Verne, California, for burial. The attendance at his funeral of more than 1,500 people was a manifested tribute to this prince and beloved man of God.

GARNER

Garner, Holly Pearl, the son of Jasper C. and Hannah Salome Yon Garner, was born on a farm in Carroll County, Maryland, on September 17, 1884. He received his early training in the Christian home of his parents, on the farm and in the little country school house.

In 1903 he entered Blue Ridge College, which was then located at Union Bridge, Maryland, where he took both a commercial and stenographic course, after which he secured a position as stenographer at the Landis Machine Company in Waynesboro, Pennsylvania, and later became its bookkeeper and shipping clerk.

While attending evangelistic meetings in 1903 at the Pipe Creek Church in Maryland, he made his decision for Christ and united with the Church of the Brethren. After going to Waynesboro (Antietam Congregation) in 1905 he became active in the Sunday school and the Missionary Association. During two summers he served as Superintendent of the rural Union Sunday School at Mount Vernon school house. At the spring love feast at the Price Church (Antietam Congregation) in 1909 he was elected to the ministry. In the fall of that year he entered Bethany Bible School at Chicago, Illinois, from which he graduated in 1913. He spent his summer vacation of 1910 working in Waynesboro, when he was advanced to the second degree of ministry, and that of 1912 as pastor of the Lewistown, Minnesota, church.

After graduating from Bethany he spent two years as an academic student at Blue Ridge College in New Windsor, Maryland, during which time he had charge of the Bible Department of that institution.

On May 27, 1913, he was married to Kathryn Barkdoll, of Batavia, Illinois. Previous to this time both he and his wife had wholly dedicated their lives to the Lord to be used by Him in whatever way He chose. In 1914 they presented themselves to the General Mission Board as candidates for the China Mission field. As there was a greater need at that time for workers in India they were asked to go there and in the fall of 1916 sailed for that field, where they did evangelistic and educational work among the Marathi speaking people at Palghar and Ahwa. Brother Garner was supported by the Sunday schools of Middle Maryland and Sister Garner by the Sunday schools of Northern Illinois.

After two terms of service they retired from Foreign Mission work (1932) in order to care for Mrs. Garner's aged parents. Since 1936 they have been living at Pioneer, Ohio, where Brother Garner is serving as pastor of the Silver Creek Church. Their children were born in India, Jasper in 1921 and Warren in 1926.



H. P. GARNER

MACK

John Mack, the son of Alexander Mack, Sr., came to America with his father in 1729, resided in Germantown awhile, then sold his property and moved to "the Antitum region in the Cumberland Valley where he stoutly resisted the

introduction of the Seventh Day influence, and where he died, loyal to his religion". (History of the Brethren, by Brumbaugh, page 97.) His name is given in the list of prominent early settlers in the vicinity of Waynesboro, Franklin County, as well as in the list of taxables for 1751-52. (Waynesboro Centennial History 1797-1900 by Nead.) The date of his death is unknown. He is said to have been buried in the vicinity of his home in the Royer graveyard on the Hess farm a few miles east of Waynesboro, Pennsylvania.

His wife was Margrett Sneider. They had sons, Jacob, Alexander and Christian (?). Jacob lived and died near Waynesboro, Pennsylvania; Alexander moved to Western Pennsylvania; the name of Christian Mack is given in the early marriage records of the Salem Reformed Church near Waynesboro, Pennsylvania. Jacob was married to Anna Engelhart. The birth record of Jacob and Anna's family gives the names of nine daughters among whom are Maria (1765-) who married David Stoner, the ancestor of Elder Jacob F. Oller; Nancy (1774-1874) who married John Benedict, the ancestor of Elder Jesse B. Emmert, missionary to India of the Church of the Brethren; Susanna (1777-1862) who married Samuel Royer, one of whose descendants has in her possession the John Mack family Bible—a Christopher Saur edition of 1743. (It has no family record.)

William Mack (1749-1813) the son of Alexander, Jr., and Elizabeth Nice, moved to the vicinity of Waynesboro in early life. He was a blacksmith by trade and was married to Agnes Gantz (1754-1808). They were the parents of two sons and seven daughters. Three of their daughters married Holsingers: Elizabeth married John, Lydia married David, both sons of Jacob Holsinger, Sr., while Polly married Jacob, grandson of Jacob Holsinger, Sr. Agnes Mack died in this locality after which William went to live with his daughter, Elizabeth, in Bedford County where he died and is buried at Baker's Summit.

There were 37 Mack descendants among the charter members of the Waynesboro congregation.

MOSES MILLER

Moses Miller, born March 27, 1820, near Hanoverdale, Dauphin County, Pennsylvania; died June 26, 1885, in Mechanicsburg, Cumberland County, Pennsylvania.

He was the son of Henry and Elizabeth Kline Miller and the grandson of George Miller, the first Church of the Brethren minister of Big Swatara Church, Eastern Pennsylvania. On May 23, 1843, he was united in marriage to Hannah Mohler, daughter of Daniel, the Rev. Daniel Bollinger the first

elder of the Cumberland County church performing the ceremony. To this union were born Solomon, Henry J., Sarah (who married George Attick), Mary (who married Addison Horner). He had a common school education and was a farmer by occupation. He united with the Church of the Brethren in early life, was elected to the ministry in 1849 in Lower Cumberland Congregation, was ordained to the eldership in 1865. He represented his district at Annual Meeting seven times (while it was a part of the Middle District).

He never had his photograph taken.

MOHLER FAMILY

Among the early settlers in Cumberland County were Christian Mohler and his nephew, Daniel, who purchased land there in 1800. There is no about about the large part in the work of this congregation, (Cumberland County Church of the Brethren) taken by the descendants of the Mohler family. Though not many ministers they were faithful and active as Brethren. Annual Meeting was held on the farm of Daniel in 1824. The ground for the Mohler church was donated by Daniel's son, Solomon. Rudolph Mohler, elected to the ministry in the Cumberland County church in 1832, and Allen Mohler, elected in the Upper Cumberland congregation in 1846, were members o f this large family.

Other ministers of the Mohler family who served in Lower Cumberland congregation were John M. Mohler, Levi S. Mohler and his son, Harry B. Mohler.

WILLIAM STOVER

William Stover (1715 or 25 - 1800) was a native of Switzerland. (In early records we find his family name spelled Stober* and Staber**. The signature to his will written in German is Wilhelm Stober.) In the early seventeen fifties (probably 1752) he immigrated to America with his wife, Judith Schafer (or Schaeffer), and children. After a sojourn in Eastern Pennsylvania he moved to Franklin County, Pennsylvania, about 1754. Tradition says that his parents were members of the Reformed Church; that he united with the German Baptist Brethren (now Church of the Brethren) after coming to America; that he was soon elected to the ministry and thence advanced to the eldership of the Antietam congregation wherein he served with ability. He thus became the leader of the earliest church organization for German speaking people in this vicinity. It was in his congregation, while

*History of Church of the Brethren of the Eastern District of Pennsylvania, Pp. 547-548.

**History of the Brethren by Brumbaugh, Page 502.

he was serving as presiding elder, that the first house of worship*** of the Church of the Brethren was erected west of the Susquehanna River. He preached the sermon when his church was dedicated at which time one of the hymns attributed to Peter Becker was sung:—Gross ist unsers Gottes Gute, (Great is the goodness of our God).

His home was about four miles from the church. Family tradition says and the nature of the construction of the upper rooms in the large stone addition to the original part of his dwelling place indicates that preaching services were held there. His homestead has been an attraction to many people because of the high stone wall 22 inches thick which enclosed the garden (110 feet long, 96 feet wide) extending from house to barn, the eastern wall of the house and western wall of the barn forming part of the enclosure. It is said that there is evidence that the wall extended farther west at one time, enclosing the house and thus affording a great protection in going from house to barn during those times when many Indians were roving around. It is believed that he erected this wall as a defense for himself and neighbors in times of Indian raids. About 1900 mention was made of there having been a fort at this place since when it is frequently spoken of as Fort Stouffer (more properly Fort Stover) and an effort has been made to place a marker there to memorialize it as such. (See page 8.)

The names of his children as mentioned in his will dated April 28, 1797, were: George, William, Margaret Pritz (Britz), Michael, Jacob, Daniel, Elizabeth Stoner, Susanna Kish (Gish), Emanuel, Catherine Kish (Gish) deceased, Hannah Landeis, Ester Feester.

Two of his sons, George (1748-1826) and Emanuel (1761-1833), married Catherine and Susanna, daughters of John Price. George migrated to Virginia, along with other Brethren families about 1792 and settled at Amsterdam in Botetort County. He was a well known physician who travelled over a large territory in Southern Virginia and North Carolina. He was twice married and the father of 21 children. His second wife was Margaret Beaver.

Michael (1755-1834) who married Christena Hess was the ancestor of Daniel F. Good, one of the leaders of the Old Order group which withdrew from the Antietam congregation in 1881 and who was for many years a prominent elder in that denomination.

Daniel (1757-1822) who married Barbara Benedict succeeded his father in the eldership of the Antietam congregation. "He was well known throughout the Brotherhood." (Gospel Visitor March 1859.)

Elizabeth Stover, who was married to David Stoner, the son of Jacob and Antrin Ferguson Stoner, of Ann Arundel

***The Price Church built in 1795.

County, Maryland, was the grandmother of Solomon Stoner, a prominent elder of the Pipe Creek congregation in Maryland. She was the great-great-grandmother of Mary Alice Engel, R.N., missionary of the Church of the Brethren to Nigeria, Africa.

Susanna Stover, who married George Gish, lived in Virginia and was the mother of William Gish (1810-1888), one of the pioneer missionaries (preachers) to the West. (See Brethren Pathfinders, by Moore, page 153). She was the grandmother of James Rufus Gish, (1826-1896) in whose memory the Gish Book Fund for ministers of the Church of the Brethren was established by his wife Barbara Kindig Gish.

Emanuel (1761-1833) who married Susanna Price was the great-grandfather of Wilbur B. Stover, our pioneer missionary to India, and also of H. M. Stover, a present elder of the Antietam congregation.

There are many living descendants of Bishop William Stover in the Church of the Brethren through the United States. The following were charter members of the Waynesboro Congregation (1922):

Charles Bock, Mrs. Anna Kauffman Dick, A. R. Deardorff, Mrs. Jennie Deardorff Flory, Daniel F. Good, H. A. Good, Anson Good, Stoler B. Good, Miss Florence M. Hess, Mrs. Anna Kauffman, Miss Lillie Kauffman, John Kauffman, William Kauffman, Ralph Leiter, Mrs. Ida Price Roop, Mrs. Ruth Stover Snider, H. M. Stover, Ira L. Wingert, Laban R. Wingert, J. Stover Wingert, Miss Sudie M. Wingert.

CHAPTER XV

BIOGRAPHICAL LIST

PARTIAL LIST OF MINISTERS AND MISSIONARIES

It is regretted that this is not a complete list of all ministers who served Southern Pennsylvania.

* * * *

- ALTLAND, C. H., born 1869; elected to ministry 1900; ordained 1918; East Berlin.
- ANDERSON, BRUCE, born January 14, 1903, Wellsville, York County. Elected to ministry August 31, 1935, Upper Conewago; ordained August 29, 1936; East Berlin, Pennsylvania.
- ANTHONY, WM. ALBERT, born February 10, 1857, Hagerstown, Maryland; elected to ministry May 19, 1883, Beaver Creek, Maryland; ordained May 10, 1902; deceased July 23, 1911.
- ALDINGER, JACOB, born February 22, 1833, Hanover, Pennsylvania; elected to ministry June 6, 1878, Codorus; advanced June 3, 1881; deceased October 20, 1906.
- BAKER, CHAS. L., born October 27, 1872, East Berlin, Pennsylvania; elected to ministry 1896; ordained 1905; deceased January 22, 1935.
- BAKER, DANIEL M., born August 30, 1830, Waynesboro, Pennsylvania; elected to ministry May 2, 1875, Antietam; ordained October 9, 1897; deceased March 4, 1910.
- BARWICK, JOHN W., born November 15, 1898, West Alexandria, Ohio; elected to ministry November 20, 1917, Mt. Morris, Illinois; installed at York, Pennsylvania. Engaged in relief work in England.
- BAUGHER, AARON, born February 7, 1867, Aadms County, Pennsylvania; elected to ministry 1903, Upper Codorus; ordained in 1912; Lineboro, Maryland, R. D. 2.
- BAUGHER, E. E., born February 17, 1890, York County, Pennsylvania; elected to ministry December 1932; installed at Hanover; ordained October 1942, Hanover.
- BAUGHER, JOSEPH M., born November 2, 1889, Codorus Township, York County; elected to ministry October 8, 1921, Upper Codorus; ordained York; York, Pennsylvania.
- BEAHM, WILBUR I., born October 6, 1903, Brentsville, Virginia; elected to ministry October 1924, County Line.

- Fayette County; ordained October 30, 1925; Philadelphia, Pennsylvania. Church letter was in Greencastle, but never lived in the Southern District.
- BEAVER, ADAM, born June 10, 1816, Buffalo Valley, Pennsylvania; elected to the ministry May 30, 1862, Buffalo Congregation; advanced 1863; deceased January 7, 1898.
- BEAVER, JOHN LAWSHE, born April 7, 1823, Union County, Pennsylvania; elected to ministry June 3, 1859, Buffalo; ordained October 9, 1891; deceased January 20, 1901.
- BLOUGH, S. S., born April 27, 1868, Hooversville, Pennsylvania; elected to ministry June 17, 1894, Johnstown, Pennsylvania; ordained July 6, 1902, Sidney, Ohio. Served as pastor at Greencastle and York.
- BOCK, DAVID, born 1799; elected to ministry April 15, 1846, Antietam; ordained in Falling Springs Congregation; went with Old Order Brethren 1881; deceased 1883.
- BOOK, EDMUND D., born November 13, 1831, Logan, Pennsylvania; elected to ministry 1870, Three Springs; ordained 1893; deceased January 14, 1914.
- BOOK, WM. I., born June 9, 1875, Blain, Pennsylvania; elected to ministry 1897, Three Springs, Pennsylvania; installed 1898, Narberth, Pennsylvania.
- BOONE, JOHN C., born May 26, 1895, Loganton, Pennsylvania; elected to ministry August 19, 1922, Sugar Valley; installed. Sugar Valley; Loganton, Pennsylvania, R. D.
- BOWSER, ISRAEL M., born 1855, York, Pennsylvania elected to ministry May 15, 1902, Codorus; ordained January 1, 1920.
- BOWSER, JOSEPH J., born September 29, 1878, East Berlin, Pennsylvania; elected to ministry April 6, 1916, York; ordained December 15, 1930; York, Pennsylvania.
- BRANDT, DAVID, born April 29, 1799; deceased May 13, 1870. Preaching services were held at his home until building of Brandts Church.
- BRANDT, IRA, ordained, Lost Creek; McAlistererville.
- BRILLHART, DAVID Y., born March 3, 1855, Springfield Township, York County; elected to ministry 1866, Codorus; ordained September 20, 1900; deceased September 8, 1929.
- BRINDLE, J. HARRY, born 2, 26, 1873, Cumberland County; elected to ministry May 10, 1902, Falling Springs; ordained, Falling Springs; Polo, Illinois.
- BROWN, ADAM, born October 30, 1830; elected to ministry May 26, 1847, Big Conewago; ordained about 1856; deceased March 17, 1896.
- BROWN, CHAS. C., born August 3, 1865, East Berlin; elected to ministry about 1895, Chapman Creek, Kansas; served Upper Conewago and Hanover, Pennsylvania; deceased 1936, York County.

- BUCHER, RAYMOND B., born January 3, 1905, Brodbecks; elected to ministry August 16, 1937; installed August 29, 1938, Upper Codorus; Brodbecks.
- BURKHART, JOSEPH, born September 14, 1868; elected to ministry October 21, 1911, Ridge; installed, Ridge; Shippensburg.
- BURKHOLDER, W. H., born February 9, 1882, Cumberland County; elected to ministry 1908, Green Spring; installed 1910, Huntsdale; Carlisle.
- BUFFENMYER, J. A., born March 27, 1887, Lancaster County; elected to ministry May 8, 1919, Elizabethtown; ordained May 23, 1923; Newville.
- BUFFENMYER, MRS. J. A., born October 28, 1888, Dauphin County, Pennsylvania; elected to ministry December 30, 1939, Lost Creek; installed January 1, 1941; Newville.
- COCKLIN, ROBERT L., born February 22, 1900, Dillsburg; elected to ministry September 25, 1925, Lower Cumberland; ordained 1942, Ridge; Mechanicsburg R. R. 1.
- COCKLIN, WALTER E., born December 11, 1876, Dillsburg; elected to ministry May 1914, Lower Cumberland; ordained 1936; Mechanicsburg.
- COOK, J. ALBERT, born May 17, 1898, York County; elected to ministry May 1, 1936, Lower Conewago; ordained 1942; Dillsburg.
- COOK, O. W., born York County; elected to ministry 1900, Lower Conewago; ordained Lower Conewago; Decased November 1, 1936.
- COOK, ROY D., born August 7, 1886, York County; elected to ministry 1921, Lower Conewago; installed 1921; deceased May 31, 1934.
- DANNER, G. HOWARD, born March 5, 1888, Abbottstown; elected to ministry October 19, 1912, Pleasant Hill; ordained 1927; Abbottstown.
- DANNER, J. MONROE, born March 12, 1894, Heidelberg Township; elected to the ministry August 1918, Upper Conewago; ordained November 1935; East Berlin.
- DENTLER, W. NORMAN, born November 14, 1884, Greencastle; elected to ministry March 17, 1928, Back Creek; ordained May 4, 1940; Lemaster.
- DETWEILER, GEO. L., born August 21, 1903, Johnstown; elected to ministry 1922; ordained 1929; Waynesboro.
- DETWEILER, MRS. ZOLA MEYERS, born 1903, Rockwood; installed 1924; married George L. Detweiler 1930; Waynesboro.
- DICK, TROSTLE P., born January 27, 1888, Maryland; elected to ministry November 25, 1915, Antietam; ordained September 11, 1926, Perry; Pottstown, R. 1.
- DITMER, ROBERT L., born July 10, 1900, Dillsburg; elected to ministry October 6, 1929, Lower Cumberland; installed September 11, 1930; Port Royal.

- DOTTERER, STANLEY S., elected to ministry 1941, York; 737 West Princess Street, York.
- EGAN, ELIAS J., born February 12, 1874, Somerset County; elected to ministry 1909, Elk Lick; ordained about 1920, Back Creek; deceased February 26, 1939.
- EICHELBERGER, CHAS., born 1893; elected to ministry 1940; Lower Conewago.
- EISENBERG, J. LINWOOD, born April 7, 1877, East Coventry; elected to ministry 1902, Royersford; ordained 1903; Shippensburg.
- EMMERT, HARVEY D., born September 21, 1877, Altoona; elected to ministry, October 29, 1905, Huntingdon; ordained January 10, 1928; Bunkertown.
- EVANS, ALBERT A., born Dickinson Township; elected to ministry Huntsdale; ordained January 5, 1918; deceased September 26, 1936.
- FAHRNEY, DANIEL H., born March 20, 1836, Quincy; church clerk of Antietam; he kept early records of Antietam; deceased December 22, 1924.
- FAHRNEY, JACOB, born May 7, 1798, Chambersburg; elected to ministry November 23, 1825, Antietam; ordained October 23, 1841; deceased April 12, 1848.
- FALKENSTEIN, JACOB, born 1775, Philadelphia; elected to ministry August 1822, Codorus; ordained 1833; deceased May 21, 1859.
- FAUST, DAVID A., born February 23, 1867, St. Thomas; elected to ministry April 10, 1898, Back Creek; ordained October 22, 1904; deceased March 27, 1927.
- FLOHR, CHAS. G., born September 22, 1863, Adams County; elected to ministry November 27, 1907, Rocky Ridge; ordained October 30, 1924; Fairfield, R. 1.
- FLOHR, DANIEL S., elected to ministry June 3, 1917, Falling Springs; withdrew with Dunkard Brethren 1928; returned to Falling Springs March 11, 1939.
- FLOHR, M. R., born November 11, 1866, Indiana; elected to ministry September 1907, Back Creek; deceased March 9, 1938.
- FORNEY, A. E., born August 25, 1874, Franklin County; elected to ministry November 20, 1911, Chambersburg; installed August 16, 1913; Chambersburg.
- FRY, OBED F., born July 8, 1898, Woodstock, Virginia; elected to ministry July 14, 1930, Codorus; ordained 1942; New Freedom.
- FUHRMAN, GEO. B., born October 8, 1899, York County; elected to ministry January 1, 1940, Codorus; installed January 1, 1941; Glen Rock, R. 1.
- GEARHART, LOWELL, born December 4, 1910, Middleburg; elected to ministry May 1937, Falling Springs; ordained 1941; Greencastle R. 3.

- GEARHART, SAMUEL, born August 11, 1883, Zullinger; elected to ministry November 1915, Falling Springs; ordained about 1916; deceased January 6, 1936.
- GERMAN, CHRISTIAN, born York County; elected to ministry May 12, 1906, Upper Codorus; ordained December 31, 1921; deceased May 1939.
- GODFREY, S. C., born December 14, 1889, Carroll County, Maryland; elected to ministry January 1, 1920, Codorus; ordained January 1, 1930; Red Lion R. 2.
- GRAPES, CHARLES E., born September 22, 1891, Hampshire County, West Virginia; elected to ministry April 8, 1910, Tear Coat, West Virginia; ordained 1919; Greencastle.
- GROGAN, TRUMAN, installed Upper Conewago; Gardners.
- GROUP, W. G., born April 2, 1872, Adams County; elected to ministry 1906, Upper Conewago; ordained 1922; East Berlin.
- HANAWALT, WILLIAM CYRUS, born June 24, 1869, McVeytown; elected to ministry February 1897, Huntingdon; ordained 1942; Gettysburg.
- HARLACHER, D. BUCHER, born March 29, 1880, East Berlin; elected to ministry April 30, 1910; Upper Conewago; ordained May 5, 1928; York Springs.
- HARLACHER, G. W., born October 21, 1875, Adams County; elected to ministry September 13, 1913, Lower Conewago; ordained 1927; Dover.
- HART, IRA M., born December 6, 1876; elected to ministry May 10, 1910, Lower Cumberland; installed 1912; Mechanicsburg.
- HARTMAN, MARTIN M., born August 1, 1892, Loganville; elected to ministry January 1, 1929, Codorus; ordained January 3, 1938; York R. 6.
- HASSINGER, OTHO J., born June 8, 1892, Honey Grove; elected to ministry November 26, 1926, Lower Cumberland; ordained April 30, 1933; Huntsdale.
- HEGE, GEORGE, born 1850, Franklin County; elected to ministry May 22, 1882, Back Creek; ordained November 12, 1903; deceased July 29, 1904.
- HESS, ARTHUR R., born May 1, 1894, Seven Valleys; elected to ministry August 7, 1930, Pleasant Hill; installed December 15, 1930; York.
- HOLLINGER, JACOB, born August 22, 1827, Cumberland County; elected to ministry Upper Cumberland; presiding elder, Upper Cumberland; deceased November 7, 1908.
- HULL, GEO. W., born March 12, 1884, Washington Township; elected to ministry 1918, Upper Conewago; ordained 1937; Bermudian.
- JACOBS, MELVIN, born 1908; elected to ministry 1940; Lower Conewago.

- JACOBS, MELVIN A., born February 28, 1882, York County; elected to ministry October 6, 1906, First Church, York; ordained 1913; York.
- JENKINS, JESSE O., elected to ministry 1941, York; 625 College Avenue, York.
- JOHNS, B. FRANK, elected to ministry 1907, Ridge; installed; Shippensburg R. 1.
- KEENEY, D. EDWARD, born October 25, 1887, Tolna; elected to ministry January 2, 1922, Codorus; ordained January 2, 1933; York R. 6.
- KEENEY, GEO. H., born March 5, 1874, Loganville; elected to ministry January 1, 1929, Codorus; ordained January 3, 1938; York, R. 6.
- KEENEY, JACOB H., born April 19, 1875, Loganville; elected to ministry May 25, 1918, Pleasant Hill; ordained June 9, 1934; Spring Grove.
- KEENEY, JOHN, born April 23, 1796, Jefferson; elected to ministry March 28, 1840, Codorus; ordained June 5, 1857; deceased July 24, 1867.
- KEENEY, WALTER A., born July 16, 1901, East Berlin; elected to ministry February 7, 1937, Marsh Creek; ordained 1942; Gettysburg.
- KELLER, JOHN H., born July 14, 1861, Seitzland; elected to ministry May 22, 1901, Codorus; ordained January 1, 1920; deceased March 26, 1928.
- KETTERING, HAROLD E., born September 18, 1914, Hummelstown; elected to ministry September 30, 1936, Lower Cumberland; installed September 1937; Chicago, Illinois.
- KIPP, EARL S., born September 4, 1904, Newport; elected to ministry 1922, Mt. Olivet; ordained 1938; Newport.
- KLINE, B. F., born August 3, 1869, Frederick County, Maryland; elected to ministry 1925, Marsh Creek; ordained 1928; Hanover.
- KROUT, ROBERT S., born March 6, 1888, Springfield Township; elected to ministry, 1930, New Fairview; installed 1930; Dallastown.
- KURTZ, J. EBERLY, born 1802, Lancaster County; elected to ministry 1845, Lancaster County; ordained 1860, Back Creek; deceased September 26, 1865.
- LANDIS, EDGAR, born December 24, 1889, Zearfoss, Maryland; elected to ministry March 17, 1923, Back Creek; ordained April 1, 1933; Mercersburg.
- LEAS, L. ELMER, born June 12, 1873, E. Berlin; elected to ministry July 7, 1910, York; ordained November 4, 1921; York.
- LEFEVER, ERNEST W., elected to ministry 1941, York; graduated Elizabethtown College 1942; entered Bethany Biblical Seminary September 1942.
- LEHIGH, DAVID M., licensed, Pleasant Hill; Hanover, R. 2.

- LEHIGH, S. M., born December 28, 1876; elected to ministry October 1908, Black Rock; ordained 1922; Hanover.
- LEHMAN, Peter, born November 23, 1856; installed in ministry April 29, 1902, Falling Springs; ordained about 1911; deceased August 27, 1925.
- LEHMAN, RALPH B., born August 17, 1891, York; elected to ministry August 7, 1830; installed December 15, 1930; ordained; York.
- LEHNER, JOHN, born December 16, 1839, Cumberland County; elected to ministry 1874, Back Creek; ordained August 29, 1891; deceased November 29, 1922.
- LEITER, LABAN WINGERT, born September 10, 1891, Waynesboro; elected to ministry May 24, 1919, Antietam; installed about 1920; deceased March 12, 1928.
- LIGHTNER, B. F., born June 21, 1859, Gettysburg; elected to ministry April 7, 1900, Marsh Creek; ordained 1918; Gettysburg.
- LEREW, S. A., born September 26, 1895, New Freedom; elected to the ministry January 1, 1940, Codorus; installed January 1, 1941; New Freedom.
- LONG, B. F., born March 5, 1874, Centre County; elected to ministry September 25, 1927, Sugar Valley; installed; served as a minister of Brethren in Christ for 29 years; Mill Hall.
- LONG, JOSEPH A., born May 8, 1853, Washington County, Maryland; elected to ministry June 19, 1888, E. Berlin; ordained April 29, 1899; deceased November 18, 1927.
- MARKEY, MICHAEL, born October 23, 1876, York Township; elected to ministry April 24, 1916, Codorus; ordained June 1, 1922; York, R. 2.
- MARTIN, A. B. L., born March 8, 1866, Dauphin County; elected to ministry January 7, 1901, Harrisburg; ordained 1915; deceased October 30, 1935.
- MAUSS, FRANK R., born November 23, 1893, Biglerville; elected to ministry 1928, Marsh Creek; ordained August 1928; deceased September 18, 1934.
- McCoy, FRANK, installed, Back Creek; Lemaster.
- MENSCH, MERVYN W., born August 21, 1896, Millheim; elected to ministry May 1918, Buffalo; ordained October 1935; Mifflinburg.
- MENTZER, DANIEL B., born June 9, 1846, Waynesboro; elected to ministry May 1, 1909, Antietam; installed August 22, 1911; deceased March 7, 1928.
- MENTZER, M. B., born August 18, 1896, Waynesboro; elected to ministry April 4, 1923, Back Creek; ordained June 5, 1925; Chambersburg, R. 3.
- MEYERS, SAMUEL A., born June 9, 1887, Somerset; elected to ministry May 20, 1911, Middle Creek; ordained 1918; Shippensburg, R. 3.

- MILHORN, J. JACK, elected to ministry 1941, York; 501 Carlisle Avenue, York.
- MILLER, ALFRED, born January 17, 1847, Loganton; elected to ministry June 4, 1883, Sugar Valley; installed November 6, 1889; deceased June 25, 1922.
- MILLER, DANIEL, born April 14, 1836, near Welsh Run; elected to ministry 1868, Back Creek; ordained June 16, about 1890; deceased December 2, 1903.
- MILLER, EDWARD S., born September 1, 1858, Carroll County, Maryland; elected to ministry 1885, Upper Codorus; ordained May 1900; deceased November 1, 1936.
- MILLER, HENRY E., born April 11, 1907, York County; elected to ministry August 1937, Upper Codorus; installed September 1938; Brodbecks.
- MILLER, HENRY L., born January 21, 1895, Latimore; elected to ministry September 26, 1926, Lower Cumberland; ordained May 1931; Mechanicsburg.
- MILLER, HENRY R., born January 2, 1868, York County; elected to ministry March 8, 1908, Pleasant Hill; ordained June 5, 1920; Spring Grove.
- MILLER, J. KURTZ, born September 26, 1865, Greencastle; elected to ministry 1890, Cedar Rapids, Iowa; ordained 1903, Brooklyn, New York; deceased September 20, 1935.
- MILLER, JACOB L., born September 10, 1901, York County; elected to ministry July 13, 1936, New Fairview; installed April 5, 1937; York, R. 6.
- MILLER, JOHN G., born February 19, 1885, York County; elected to ministry April 6, 1918, Upper Codorus; installed; Gettysburg.
- MILLER, PAUL, installed Upper Conewago; New Oxford.
- MILLER, SAMUEL S., born October 29, 1862, Black Rock; elected to ministry 1906, Upper Conewago; ordained 1912; East Berlin.
- MILLER, WILLIAM H., born March 25, 1869, Cumberland County; elected to ministry 1897, Lower Cumberland; ordained 1912; Millerstown.
- MOORE, JAMES M., born Febraury 10, 1876, Urbana, Illinois; elected to ministry October 1, 1899, Elgin, Illinois; ordained January 13, 1907; served as pastor, Waynesboro 1922-1930; Lititz.
- MUCK, HARRY C., born May 17, 1890, Myersville, Maryland; elected to ministry November 14, 1915, Antietam; ordained May 29, 1926; Waynesboro.
- MUMMERT, DANIEL W., born June 24, 1896, York County; elected to ministry September 1937, Upper Codorus; installed September 1938; Brodbecks.

- MURPHY, WILLIAM, born April 9, 1855, Carlisle; elected to ministry October 15, 1903, Lower Cumberland; ordained Lower Cumberland; deceased January 6, 1936.
- MYERS, CLETUS S., born March 1, 1911, Centerville; elected to ministry December 17, 1936, Huntsdale; installed May 17, 1937; Blaine.
- MYERS, ISAAC, born 1809, Springfield Township; elected to ministry May 19, 1850, Codorus; ordained June 8, 1862; deceased September 14, 1868.
- MYERS, JACOB, born 1782, Springfield Township; elected to ministry 1833, Codorus; deceased November 12, 1849.
- MYERS, JACOB E., born January 25, 1890, Springfield Township; elected to ministry October 2, 1918, Hanover; ordained December 18, 1929; Hanover.
- MYERS, JACOB M., born October 28, 1846, Hopewell Township; elected to ministry May 4, 1890, Codorus; ordained June 14, 1909; deceased May 22, 1921.
- MYERS, JOHN M., born August 26, 1887, Adams County; elected to ministry February 6, 1937, Marsh Creek; ordained; Fairfield.
- MYERS, S. B., born October 11, 1862, York County; elected to ministry May 26, 1896, Codorus; ordained January 1, 1919; Dallastown.
- NEDROW, J. LLOYD, born September 25, 1885, Westmoreland County; elected to ministry October 7, 1911; ordained; Mechanicsburg.
- NEIKIRK, DANIEL H., born May 15, 1854, Hagerstown, Maryland; elected to ministry October 4, 1900, Back Creek; installed October 22, 1904; deceased October 1922.
- NEWCOMER, AARON, born August 4, 1866, Ringgold, Maryland; elected to ministry November 9, 1913; Antietam; installed November 1915; deceased November 13, 1935.
- NEWCOMER, PAUL K., born August 20, 1896, Codorus Township; elected to ministry May 1926, Pleasant Hill; installed May 1927; Spring Grove.
- NISWANDER, A. M., ordained, Back Creek; Greencastle R. 1.
- NICARY, S. OMAR, born January 29, 1916, Chambersburg; elected to ministry May 13, 1938, Falling Springs; installed May 13, 1939; Chambersburg R. 1.
- OELLIG, C. RUSH, born October 23, 1862, Upton; elected to ministry January 20, 1893, Antietam; ordained May 15, 1910; Waynesboro.
- OLLER, JACOB F., born January 18, 1825, Waynesboro; elected to ministry August 1855, Antietam; ordained about 1883; deceased January 30, 1897.
- PFOUTZ, C. L., born in Maryland; elected to ministry September 21, 1872, Marsh Creek; ordained 1886; deceased November 13, 1919.

- PRICE, BENJAMIN E., born June 19, 1827, Waynesboro; elected to ministry February 22, 1881, Antietam; installed January 18, 1883; deceased June 5, 1896.
- PRICE, JACOB, born April 16, 1811; elected to ministry November 16, 1845, Antietam; ordained October 22, 1863; went with Old Order Brethren October 1880; deceased October 19, 1883.
- RARICK, RALPH G., born February 18, 1893, Royerton, Indiana; elected to ministry January 1, 1914, Bethany; ordained September 5, 1921; Chambersburg.
- RESSER, GEO. M., born November 17, 1866, East Berlin; elected to ministry April 29, 1905, Upper Conewago; ordained January 1, 1921; Manchester, Maryland.
- RICE, WILLIS M., born February 6, 1892, Masonville; elected to ministry May 18, 1929, Antietam; installed 1930; Zullinger.
- RIDDLESBURGER, ISAAC, born April 5, 1844, Waynesboro; elected to ministry September 16, 1882, Falling Springs; ordained May 14, 1910; deceased August 15, 1917.
- ROHRER, JOSEPH FUNK, born January 31, 1810, Hagerstown, Maryland; elected to ministry January 16, 1850, Antietam; ordained October 22, 1866; deceased October 9, 1873.
- ROWLAND, JOHN E., born February 16, 1882, Greencastle; elected to ministry March 16, 1907, Welsh Run; ordained September 14, 1925; New Paris.
- ROYER, CHARLES, born April 7, 1811, Lancaster County; elected to ministry 1847, Buffalo; ordained September 23, 1874; deceased February 28, 1895.
- ROYER, CHESTER H., born April 13, 1896, Talmage, Pennsylvania; elected to ministry April 1922, Elizabethtown; ordained April 1922; served in York; Manchester, Maryland.
- ROYER, JOHN, born March 17, 1768, Lancaster County; elected to ministry 1828, Buffalo; ordained about 1837; deceased October 28, 1846.
- RUTHRAUFF, JOHN B., born October 18, 1855, Waterloo, Pennsylvania; elected to ministry August 6, 1892, Antietam; ordained August 9, 1902; deceased March 25, 1910.
- SCHROYER, ADAM, born July 17, 1840, Loganton; elected to ministry June 22, 1878, Sugar Valley; installed June 8, 1880; deceased January 11, 1833.
- SCHROYER, CHESTER F., born August 2, 1890, Loganton; elected to ministry June 24, 1917, Sugar Valley; deceased January 29, 1938.
- SCHROYER, DANIEL, born 1836, Loganton; elected to ministry June 8, 1880, Sugar Valley; installed June 4, 1883; deceased March 4, 1912.

- SCHWENK, CHARLES A., born January 18, 1883, Loganton; elected to ministry June 16, 1907, Sugar Valley; ordained June 1913; deceased 1942.
- SELLERS, JAMES C., installed Pleasant Hill; Spring Grove, R. 3.
- SELLERS, N. S., born December 31, 1890, York County; elected to ministry 1917, Upper Codorus; ordained 1936; Lineboro, Maryland.
- SHAMBERGER, JACOB, born April 10, 1819, Middletown, Maryland; elected to ministry June 5, 1857, Codorus; ordained May 16, 1869; deceased June 13, 1894.
- SHANK, JOHN, born January 11, 1811; elected to ministry and built Shanks Church, Back Creek; deceased November 17, 1877.
- SHEAFFER, WM. IRA, born March 25, 1875, Cumberland County; elected to ministry before 1909; ordained January 5, 1918, Upper Cumberland; deceased August 25, 1925.
- SHEFFER, SALMON S., born June 8, 1873; elected to ministry 1918, Lower Conewago; ordained 1925; deceased February 22, 1939.
- SHIVELY, GREENE, born December 23, 1870, Union County; elected to ministry October 26, 1894, Buffalo; ordained June 1, 1905; Millmont.
- SMITH, WELTY G., born May 7, 1864, Quincy; elected to ministry October 16, 1909, Falling Springs; ordained May 6, 1915; Waynesboro R. 1.
- SNADER, EARL E., born April 1, 1920, Waynesboro; elected to ministry December 31, 1939, Waynesboro; installed; graduated Juniata College 1942; entered Bethany Biblical Seminary 1942.
- SNAVELY, HARPER M., born January 15, 1892, Heilmandale; elected to ministry December 22, 1923, Spring Creek; ordained August 23, 1931; Carlisle.
- SNIDER, DONALD M., born December 18, 1915, Akron, Ohio; elected to ministry December 27, 1938, Waynesboro; installed September 6, 1939; graduated from Bethany Biblical Seminary, 1942; Huntingdon.
- SNIDER, JACOB, born June 12, 1826, Germany; elected to ministry August 23, 1874, Antietam; ordained October 9, 1900; deceased December 1900.
- SOLLENBERGER, CLARENCE B., born October 28, 1897, Carlisle; elected to ministry May 1920, Carlisle; ordained April 1931; Carlisle.
- STAROOK, SAMUEL S., born May 16, 1859, Mattawana; elected to ministry September 28, 1906, Buffalo; installed October 2, 1907; Mifflinburg.

- STEERMAN, CHARLES H., born August 23, 1876, Belington, West Virginia; elected to ministry 1898, West Virginia; ordained 1907, Broadwater, Missouri; served various points in Southern Pennsylvania for 16 years; Leesburg, Florida.
- STOUFFER, DANIEL EMMERT, born August 10, 1884, Turkey Foot; elected to ministry March 16, 1926, Falling Springs; ordained 1936; Chambersburg.
- STOUFFER, J. M., born May 7, 1878, Adams County; elected to ministry October 2, 1918, Hanover; ordained December 18, 1929; Hanover.
- STOUFFER, SAMUEL M., born 1854, Franklin County; elected to ministry, Huntsdale; ordained May 16, 1900; deceased December 27, 1930.
- STOVER, DANIEL, born 1757, Franklin County; ordained about 1800, Antietam; deceased October 6, 1822.
- STOVER, WILLIAM (Stober, Wilhelm), born about 1725, Switzerland; ordained Antietam; deceased 1800.
- STOVER, H. M., born April 22, 1870, Greencastle; elected to ministry November 1, 1898, Antietam; ordained July 1913; Waynesboro.
- STRAWSER, GEORGE, born August 18, 1861, Juniata County; elected to ministry 1895, Lost Creek; ordained October 23, 1908; Richfield.
- SWEITZER, HENRY Z., born November 5, 1900, New Freedom; elected to ministry January 1, 1940, Codorus; installed January 1, 1941; Glen Rock.
- THOMAS, J. IRWIN, born January 1, 1898, Williamstown, Ohio; elected to ministry 1918, Eagle Creek, Ohio; ordained November 19, 1932; Smithsburg, Maryland.
- TRIMMER, CHAUNCEY E., born January 28, 1885, York County; elected to ministry December 21, 1920, York First Church; installed; York.
- TRIMMER, J. E., ordained; 264 West South Street, Carlisle.
- VALENTINE, M. C., born September 28, 1889, Emmitsburg, Maryland; elected to ministry May 27, 1923, Antietam; ordained May 28, 1932; Waynesboro R. 4.
- WAGAMAN, B. F., born September 11, 1911, Elbrook; elected to ministry March 6, 1937, Falling Springs; ordained 1939; Chambersburg R. 6.
- WALLECK, JOHN S., born January 23, —, Greencastle; elected to ministry March 21, 1908, Back Creek; ordained March 15, 1919; gathered much of data for Back Creek Congregation; deceased June 7, 1935.
- WERTZ, W. CLAY, born August 2, 1882, Johnstown; elected to ministry June 1904, Johnstown; installed December 1910; Waynesboro.

- WEST, W. A., born November 11, 1894, Franklin County; elected to ministry May 18, 1920, Antietam; installed 1921; Rouzerville.
- WILDASIN, MARK A., born April 5, 1906, Brodbecks; elected to ministry December 24, 1934, Upper Codorus; installed November 14, 1935; Lineboro, Maryland.
- WILSON, JEREMIAH D., born February 11, 1865, Franklin County; elected to ministry May 31, 1904, Back Creek; ordained November 29, 1917; deceased July 6, 1939.
- WINEMAN, DAVID B., born February 14, 1845, Spring Run; elected to ministry in Ridge Congregation; ordained 1918; deceased November 23, 1930.
- WINGERT, EDWARD B., born March 19, 1896, Franklin County; elected to ministry August 25, 1934, Back Creek; installed November 6, 1937; St. Thomas.
- ZOBLER, W. N., ordained; Gettysburg.
- ZIEGLER, EDWARD K., missionary to India; ordained; pastor First Church, York; York.

**MISSIONARIES SUPPORTED BY SOUTHERN
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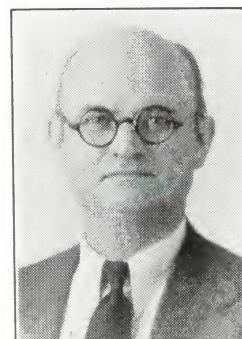
**Missionaries Supported by Missionary Association of
Waynesboro:**



MARY QUINTER



MRS. NORA ARNOLD LICHTY



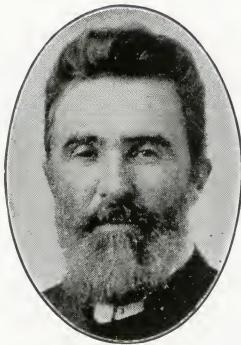
MINOR MYERS

Missionary Supported by York Sunday School:



J. M. BLOUGH

Missionaries Supported by Sunday Schools of Southern Pennsylvania:



ADAM EBY



MRS. CHRISTINA KULP

CHAPTER XVI

LIST OF CONGREGATIONS, NUMBER OF MEMBERS, PRESIDING ELDERS AND MINISTERS, YEARBOOK 1941-1942

<i>Congregation</i>	<i>Presiding Elder</i>	<i>Ministers</i>
Antietm (311)	M. C. Valentine	*H. M. Stover Walter A. West Willis M. Rice
Back Creek (304)	M. B. Mentzer	*A. M. Niswander *Edgar Landis *Norman Dentler Edward Wingert Frank McCoy
Boiling Springs (40)	Henry L. Miller	*J. Albert Cook, Pastor
Buffalo (168)	Greene Shively, Pastor	*Marvyn Mensch Samuel S. Starook
Carlisle (190)	H. M. Snavely, Pastor	*J. E. Trimmer *C. B. Sollenberger Wm. Burkholder
Chambersburg (275)	Maurice B. Mentzer	*Ralph G. Rarick, Pastor Adam E. Forney
Codorus (400)	S. C. Godfrey	*S. B. Myers *George H. Keeney *D. Edward Keeney *M. M. Hartman *Obed Frey Samuel Lerew Samuel K. Sweitzer George Fuhrman
Falling Springs (236)	Welty G. Smith	*D. Emmert Stouffer *B. Franklin Wagaman *C. Lowell Gearhart S. Omar Nicary
Greencastle (187)	C. E. Grapes, Pastor	
Hanover (226)	J. E. Myers	*J. M. Stouffer *B. F. Kline *E. E. Baugher
Huntsdale (145)	O. J. Hassinger, Pastor	
Lost Creek (453)	H. D. Emmert, Pastor	*George Strawser *Ira Brandt Robert L. Ditmer
Lower Conewago (135)	G. W. Harlacher	*C. H. Altland *J. Albert Cook Charles Eichelberger Melvin Jacobs

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<i>Congregation</i>	<i>Presiding Elder</i>	<i>Ministers</i>
Lower Cumberland (91)	J. E. Trimmer	*Henry L. Miller *Walter E. Cocklin Harold E. Kettering
Marsh Creek (198)	W. G. Group	*B. F. Lightner *Chas. G. Flohr *W. N. Zobler *J. G. Miller *W. A. Keeney *W. C. Hanawalt * John Myers
Mechanicsburg (80)	W. G. Group	*J. Lloyd Nedrow, Pastor Ira Hart
Mt. Olivet (60)	S. C. Godfrey	*Earl S. Kipp, Pastor *William Miller
New Fairview (330)	Michael Markey	Jacob L. Miller
Newville (103)	H. M. Snavely	J. A. Buffenmyer
Perry (100)	S. C. Godfrey	Cletus S. Myers, Pastor
Pleasant Hill (314)	G. Howard Danner	*Henry R. Miller *Jacob H. Keeney *S. M. Lehigh James C. Sellers Paul K. Newcomer David M. Lehigh
Ridge (124)	Samuel A. Myers	*R. L. Cocklin, Pastor B. Frank Johns Joseph Burkhart
Shippensburg (217)	Samuel A. Myers	*J. Linwood Eisenberg, Pastor
Sugar Valley (57)		John C. Boone B. F. Long
Upper Codorus (300)	N. S. Sellers	*A. S. Baugher *G. M. Resser Mark A. Wildasin Raymond Bucher Henry E. Miller Daniel Mummert
Upper Conewago (338)	J. Monroe Danner	*S. S. Miller *W. G. Group *D. B. Harlacher *George W. Hull Paul Miller Bruce Anderson Truman Grogan Arthur R. Hess
Van Dyke Mission (57)	Mission Board	Robert L. Ditmer, Pastor
Waynesboro (830)	George L. Detweiler, Pastor	*C. R. Oellig *H. C. Muck W. C. Wertz Donald Snider Earl Snader
Welty (197)	J. L. Thomas, Pastor	

<i>Congregation</i>	<i>Presiding Elder</i>	<i>Ministers</i>
York, First (788)	J. J. Bowser	*Edward K. Ziegler, Pastor *L. Elmer Leas *Chester H. Royer *Joseph M. Baugher *Ralph B. Lehman John W. Barwick Jesse O. Jenkins Ernest W. Lefever J. Jack Melhorn Stanley S. Dotterer
York, Madison Avenue (393)	M. A. Jacobs, Pastor	Chauncey Trimmer Robert S. Kraut

Total Members, 7,647; Elders and Ministers, 118.

*Elder.

